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INTRODUCTION

TO

GREEK PROSE COMPOSITION

[B. 117.]

INTRODUCTION

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GREEK PROSE COMPOSITION

With Exercises

By A. SIDGWICK, M.A.

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RIVINGTONS
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PREFACE.

IN composing in any language, the various difficulties to be surmounted may be summed up in three classes—Accidence, Syntax, and Idiom.

The Accidence is the first step, and must be learnt from the grammar. These Exercises will perhaps be of use to practise the learner in the cases and inflexions, but a fair acquaintance with them is presumed before starting to write Greek Prose at all.

The Syntax must also in the main be learned from the grammar; but as the grammar is intended primarily for other purposes than to assist in composition, it has been thought advisable to give here some notes on Greek constructions, arranged so that the learner may readily refer to them, and find what he is likely to want more easily than he could in a grammar.

Some hints on Idiom, also, have been given here, so as to guide the student in those places where he is most likely to go wrong, and to suggest to him, without going too much into detail, some ideas on the leading differences between the methods of expression adopted respectively in the English and Greek languages.

A few words must be said about the Exercises. It is sometimes the practice to teach composition in the earlier

stages entirely by short sentences illustrating special constructions. There is a note on the special construction, an example or two, and then an exercise upon it. Then you pass on to another construction similarly illustrated. This is very systematic; and it seems as though when the learner has been through a course of such exercises, he ought to know a good deal about the language.

The great objection to this plan is that it is *dull.* No interest in *composing* can possibly be inspired in the learner who has detached clauses to translate about "the Christian duty of shearing sheep rather than flaying them," or "the lion eating the gardener and the gardener's aunt." On the other hand, a connected tale need not be any harder than detached sentences: it may illustrate Greek constructions quite as fully and clearly, and with far more variety; and it is certain to be more lively. And every schoolmaster knows—what, indeed, is only common sense—that in teaching, dulness of method is a more serious obstacle to progress than all others put together. On this system, moreover, the boy gets to feel at once, what he never can feel about sentences, that he is really composing, writing something, and that it is within his power, if he takes pains, to do really good work, in which he may take pride and pleasure; it is not a task to be done, but a chance for the exercise of a faculty. And when this idea gets hold of him, progress is certain.

I have therefore given the exercises from the first in the form of separate tales, complete in themselves. Many of the stories are not new, but I have endeavoured to put them into a more or less lively shape, and yet one adapted for turning into Greek. The first two parts consist

entirely of tales thus written, Part III. containing passages from histories of a kind adapted for more advanced students; while in Part IV. I have given a few passages of rhetorical prose to be done in the style of Demosthenes, and a very few at the end, of a dialectic or philosophical kind, for those more advanced boys who have read a little Plato.

For similar reasons, I have put the Notes on Constructions and Idiom all together at the beginning, in order that the learner may not be wearied with exercises illustrating special points, but may have all the materials at hand (ready sorted) to solve any difficulty of construction or idiom that may arise. In this way, it is hoped, he will find much less sameness, and at the same time, by constant reference to the notes, will gradually learn a good deal more Greek, and in a more permanent way, than he might do by taking up point after point by itself. In this way, also, he learns in a more *natural* (and not really less systematic) manner, and gets to be more *independent* than if he is kept in the leading-strings of special exercises illustrating only special points. A further advantage of this arrangement is that the book may still be useful to the student, when he has ceased to do these exercises.

The vocabulary is meant to supply all the common Greek words required in the exercises; any uncommon ones being given in the notes to each exercise. But the learner should specially attend to one or two points.

(1). Always have a Greek-English lexicon at hand, to see what the usage of the *Greek* word is. Greek composition will be learned five times as quickly if the lexicon is kept as much in use as the English-Greek vocabulary.

(2). When a word is not given, think of synonyms at once; do not give it up. If you cannot find "astonishment," look out "surprise," and so on.

(3). Often you have no need to look out the word at all: when you have recast the sentence into the simple shape fit for Greek Prose, you will find you know the words already. This is especially the case with the later exercises (Parts III., IV.); and will account for the fact that the vocabulary will be found more complete in the earlier. For example, words like "wolf," "dog," "table," require looking out. There is one, and probably only one, Greek word corresponding to them; but in sentences like "he inquired into the source of her inability," "he poured out invective of the utmost virulence," a little thought discloses to us that we only want the Greek for "asked why she could not," "blamed very dreadfully," which we probably know.

The lists given before the vocabulary are intended to assist the student to find pronouns, conjunctions, particles, and prepositions, and also the references to the Notes on Constructions, as easily as possible. It is a constant complaint about grammars, that "it is so hard to find the place." I have done my best to make such a complaint impossible here. If everything else fails, let the Table of Contents be tried. The List of Conjunctions is practically an index to the Notes on Constructions: for example, the learner looks out there "so that," and not only finds the Greek for it, but is referred to the full explanation in sections 49-55. The Scheme and Index of Moods are intended to give a general view, to clear the student's mind when he has learned many details. The

necessary information about the *Article* will be found on page 220.

A hint in conclusion. The one unfailing way to learn composition—to which all notes, and lists, and books are but secondary—is careful, constant study of the great Greek writers. Whatever Greek books you read, always have them at hand when you are doing composition, and constantly refresh your mind and taste by reading a few lines or sentences. In this way progress will be made, almost unconsciously, with surprising rapidity.

CONTENTS.

(1.) NOTES ON CONSTRUCTIONS.

(2.) NOTES ON IDIOM.

EXERCISES

[illegible]

ERRATA.

On page 9, line 24 }
„ 10, „ 22 } *for* ἐδειπνῶμεν *read* ἐδειπνοῦμεν.
„ 11, „ 18 }
„ 35, „ 14, *for* 138 *read* 139.

NOTES ON CONSTRUCTIONS.

§ 1. The chief difficulties to the beginner in turning passages of English into Greek are connected with the various uses of the Subjunctive and Optative moods, the Accusative with the Infinitive, the different forms of the Oratio Obliqua, and the proper constructions and employment of the Conjunctions and Particles. Most of these things are not to be found in the dictionaries: while in the grammar, which aims at classifying all the usages of the language in logical order, it is often difficult for the beginner to distinguish between the natural and common forms of expression, and those which are exceptional or irregular. A further difficulty is, that whereas he wants to know the proper usage of Attic prose, such as Thucydides or Demosthenes wrote, he finds along with these in the grammar the quite different usages of the Epic poetry of Homer, the Ionic prose of Herodotus, the later variations of Aristotle and others, and the innumerable licenses and stretches of idiom which occur in the dramatic and lyric poets. It is the object of the notes and hints here given, to enable him to find his way more easily than he could do with the assistance only of grammars and dictionaries.

These notes are arranged as clearly as possible, with distinct numbers by which reference is made to them in the exercises, and a table of contents is given by aid of which they may be readily found at once when required.

I.—FINAL.

§ **2**. Final sentences express intention or purpose, and are usually introduced by one of the conjunctions meaning '*in order that*,' namely **ὡς, ὅπως, ἵνα,** and **μή.**

The regular usage is to employ the *subjunctive* where the main verb is in a *primary* tense (pres. fut. perf.), the *optative* where the main verb is in a *historic* tense (imp. plup. aor.). [The negative is always μή.]

(*Primary.*)

ὠνήσομαι τὸν ἵππον ἵνα χρήσωμαι αὐτῷ.
'I will buy the horse that I may use him.'

(*Historic.*)

ἀπῆλθον ἐκεῖθεν ὅπως μὴ ἴδοιμι αὐτόν.
'I went away that I might not see him.'

§ **3**.—NOTE 1.

Beginners should notice that it is the mood, not the tense, of *χρήσωμαι* and *ἴδοιμι* which is important: they might either of them be the present, as well as the aorist, as far as the rule of sequence goes, but subjunctive and optative respectively they must be, to preserve the sequence. To put it briefly, what in Latin is sequence of tenses in Greek is SEQUENCE OF MOODS.

§ **4**.—NOTE 2.

But constantly after a past or historic verb the Greeks changed the dependent verb from the historic sequence to the primary, that is, from the optative to the subjunctive. The object was to gain *vividness* of expression by representing the motive as present, so that the reader is transported graphically into the time when the events narrated were occurring, and, so to speak, sees the minds of the actors at work. Thus:

ἔπραξαν τοῦτο φοβούμενοι μή σφισι ἐπέλθωσι [not ἐπέλθοιεν].—THUC.

'They did this in fear lest they might [but the Greek says 'may'] come upon them.'

ἐν νῷ εἶχον τοὺς ἔσπλους ἐμφράξαι, ὅπως μὴ ᾖ ἐκείνοις ἐφορμίσασθαι.—THUC.

'They were thinking of blocking up the entrance, that they might not be able to blockade the port.'

[ᾖ for regular sequence εἴη.]

ἔδεισαν μὴ μονωθῶσι.—THUC.

'They were afraid they should be left alone.'

[Regular sequence μονωθεῖεν.]

§ 5.—NOTE 3.

A rare but quite regular use of the final particles is, in certain cases, with the historic tenses of the indicative. This is used when you wish to express that something in the past *ought to have been* or *might have been otherwise* than it was, in order that some other purpose *might have been* fulfilled which was not. Thus:

χρῆν νόμον εἶναι μὴ ἐρᾶν, ἵνα μὴ πολλὴ σπουδὴ ἀνηλίσκετο. —PLATO.

'We ought to have had a law against love, that much trouble *might not have been* wasted.'

ἄξιον ἦν παρεῖναι ἵνα ἤκουσας.—PLATO.

'It was worth being there, in order that you *might have heard* him.'

§ 6.—NOTE 4.

Another common way of expressing the purpose is by the future participle, often with ὡς:

ἦλθον ἐπὶ τὴν ἡμετέραν δουλωσόμενοι.—THUC.

'They came against our land to enslave it.'

πρέσβεις ἔπεμψαν λόγους ποιησομένους.—THUC.

'They sent ambassadors to discuss.'

συλλαμβάνει Κῦρον, ὡς ἀποκτενῶν.—XEN.

'He seizes Cyrus with the intention of killing him.'

[ὡς will express well the *presumed* intention: ἦλθεν ὡς διαλεξόμενός μοι, 'he came *as though* to speak with me.']

§ 7.—NOTE 5.

Another way is with ὅς or ὅστις, and the future indicative. Observe, the Latin idiom of the *relative with the subjunctive* is inadmissible, and this is its Greek substitute:

οὐκέτι ἔσεσθαι ἔφασαν ὅτῳ τις διαλλαγήσεται.—THUC.

'They said there would no longer be any means of reconciliation.'

[For διαλλαγήσεται see § 4.]

§ 8.—NOTE 6.

Here should be noticed the special usage, which is very frequent and very convenient, of ὅπως and ὅπως μή with the future indicative, after verbs of *precaution* and *consideration* and the like. It is not exactly final, but borders closely upon that class, and in some cases shades off into it. The negative is always μή.

(*Primary Time.*)

ὅπως τὰ παρόντα ἐπανορθωθήσεται δεῖ σκοπεῖν, καὶ μὴ προελθόντα ἔτι πορρωτέρω λήσει ὑμᾶς.—DEM. Phil. 2.

'You must consider how best the present troubles shall be

set straight, and not advance yet further without your knowledge.'

λέγειν δεῖ καὶ πράττειν ὅπως ἐκεῖνος παύσεται.—DEM. Phil. 3.

'We must speak and act with the view of stopping him.'

(*Historic Time.*)

This will become, by strict sequence, *fut. optative* after leading historic verb:

ἐπεμελεῖτο ὅπως μὴ ἄσιτοι ἔσοιντο.—XEN. Cyr. viii. 1, 43.

'He took care that they should not be in want of food.'

But more frequently the principle of Vividness (see § 4) will keep the indicative:

ἔπρασσον ὅπως τις βοήθεια ἥξει.—THUC.

'They tried to arrange that help should come.'

ἐπεβίων . . . προσέχων τὴν γνώμην, ὅπως ἀκριβές τι εἴσομαι. —THUC. 5, 26.

'I was alive at the time . . . paying attention with the view of getting accurate information.'

ὅπως πλεύσεται προείδετο.—DEM.

'He took precautions that it should sail.'

It may help the learner to enumerate a few of this class of verbs:

σκοπῶ, ἐπιμελοῦμαι, φροντίζω, βουλεύω, φυλάττω, ὁρῶ, πράττω, μηχανῶμαι, παρασκευάζομαι, δέδοικα.

§ 9.—NOTE 7.

In dialogue, there appears a similar usage *without the verb* of precaution, with the second person of the future; amounting, in fact, to a bye-form of the imperative.

Just as we say: 'Mind you go away before he comes,' meaning what is really equivalent to an imperative, so in Greek: *ὅπως ἀποχωρήσεις πρὶν ἐλθεῖν ἐκεῖνον*, where the principal verb *ὅρα* or *σκόπει* [' see how you shall go,' literally] is readily understood before the *ὅπως*.

ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας.—XEN.
'See then that you be men, worthy of freedom.'

ὅπως μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δὶς ἕξ.—PLATO.
'Mind you don't tell me 12 is twice 6.'

This is a very neat usage, and constant in dialogue: and it is a natural extension of this, as the sentence amounts to an order or prohibition, to use it indirectly after the *ordering* or *prohibiting verb:*

παραγγέλλει ὅπως μὴ ἔσονται.—PLATO.
'Bids them not be.'

ἀπηγόρευες ὅπως μὴ ἀποκρινοίμην.—PLATO.
'You forbade me to answer.'

[*ἀποκρινοίμην* is *future.*]

II.—DELIBERATIVE.

§ **10.** Another use of the subjunctive and optative, closely allied to the final, is that which occurs when, not the *purpose* exactly, but the *course to be pursued* is being considered; as in the sentences:

ποῖ ἴω;	*εἴπωμεν, ἢ σιγῶμεν;*
'Where am I to go?'	'Are we to speak, or be silent?'

This use, as is natural, is confined to *interrogative* sentences, and may be employed either directly or indirectly. The two given above are direct deliberatives; if we introduce another verb for them to be subordinate to, we shall get the indirect deliberative:

οὐκ ἔχω ὅποι ἴω.	οὐκ εἶχον ὅποι ἴοιμι.
'I don't know where to go.'	'I did not know where to go.'

And from these examples we see that, exactly as in the final sentences, the regular sequence holds, *i.e.*, after primary tenses of the principal verb the deliberative verb is subjunctive; after historic tenses, optative. A moment's consideration will show that ordinarily the optative is not required in the direct form. The following examples will further illustrate this usage:

οὐκ ἔχων ὅπως τῶν εἰρημένων ἐξαπαλλαγῇ, ὑφίσταται τὸν πλοῦν.—THUC.

'Not knowing how to escape from what he had said, he undertakes the expedition.'

οὐκ εἶχον ὅτι χρήσαιντο ἑαυτοῖς.

'They did not know what to do with themselves.'

So with εἰ = 'whether':

ἐπήροντο εἰ παραδοῖεν τὴν πόλιν.—THUC.

'They asked whether they were to hand over the city.'

§ 11.—NOTE 1.

The deliberative subjunctive is constantly found, without any particle of interrogation, depending on some such phrase as 'do you wish?' Thus:

βούλει οὖν αὐτὸν πείθωμεν;—PLATO.

'Do you wish then that we should persuade him?'

§ 12.—NOTE 2.

The substitution of the subjunctive for optative, with a leading verb in historic time, precisely as in Final Sentences (see § 4), is made here also, for the same reason of Vividness. Thus:

ἠπόρουν ὅθεν χρήματα λάβωσι [for λάβοιεν].

'They did not know where to get money from.'

Or again, with εἰ and εἴτε used interrogatively ('whether').

ἐβουλεύοντο εἴτε κατακαύσωσιν, εἴτε ἄλλο τι χρήσωνται. —THUC.

'They considered whether they should burn them, or do something else with them.'

[In the deliberation they said κατακαύσωμεν; and he preserves the mood.]

§ **13.**—NOTE 3.

The negative in the deliberative clause is μή.

III.—CONDITIONAL SENTENCES.

§ **14.** The proper form of conditional sentence in all languages is 'if . . . ., then . . . . .'

The *if*-clause is called Protasis, the *then*-clause Apodosis.

We say 'if' when we wish to *put a case;* and this use is naturally of three kinds:

(1) We put a case when the thing has occurred or is occurring, but we are ignorant of it. Thus:

'If you are well, I am glad.'
'If you intend to bathe, you are wise.'
'If he stole the money, he will be condemned.'

(2) When the thing has not occurred, but we wish to indicate the consequences, supposing it did occur; and this supposition naturally falls into two classes, according to its character.

(*a*) *Near* or *practical* supposition:

'If you come, I shall come too.'
'Should it so turn out, we shall be lucky.'

(*b*) *Remote* or *speculative* supposition:

'If I were to do it, I should be mad.'

'If he gave me the book, I should read it.'

(3) When the event has already occurred (or is already occurring) *otherwise* than as supposed. As:

'If I had gone there, I should have found him,' [implying 'but I did not go there, and so did not find him.']

'If we had not been dining, we would have welcomed you,' ['but we are dining, and so don't welcome you.']

In Greek (1) is indicative in protasis, indicative in apodosis. As:

εἰ εὖ ἔχεις, γέγηθα.
εἰ λούεσθαι μέλλεις, σωφρονεῖς.
εἰ ἔκλεψε τὸ ἀργύριον, κατακριθήσεται.

(2) (*a*) Subjunctive in protasis, indicative in apodosis:

ἐὰν ἔλθῃς, ἐλεύσομαι κἀγώ.
ἐὰν οὕτω γένηται, εὐτυχήσομεν.

(*b*) Optative in protasis, optative in apodosis:

εἰ τοῦτο δρῴην, μαινοίμην ἄν.
εἰ δοίη μοι τὴν ξυγγραφήν, ἀναγνοίην ἄν.

(3) Past indicative in protasis, past indicative in apodosis:

εἰ ἐκεῖσε ἀπῆλθον, εὗρον ἂν αὐτόν.
εἰ μὴ ἐδειπνῶμεν, ἐδεχόμεθα ἄν σε.

[The Greek sentences translate the English in order.]

OBSERVE FOUR THINGS:

(*a*) It is the *mood*, not (as in Latin) the *tense*, which determines which kind of conditional it is.

(*b*) If a negative is required in the protasis it is *μή*, not *οὐ*.

(*c*) In (2) (*b*) and (3) [that is, wherever in English we say 'should do,' or 'should have done'], ἂν is required, and of course always in the apodosis.

(*d*) In (2) (*a*), where subjunctive is used in the protasis, the conjunction must be ἐὰν, not εἰ.

§ 15.—Note 1.

The next difficulty, after mastering the conditional sentences in Oratio Recta, is to know how to deal with them when they occur in Oratio Obliqua.

Now in the Oratio Obliqua, the principal verb of the conditional sentence, as of every other, is naturally in the *infinitive.*

Thus (2) (*b*), put obliquely, would become:

ἔφην, εἰ τοῦτο δρῴη, μαίνεσθαι ἂν αὐτόν.

'I said that if he were to do this he would be mad.'

ἔφην, εἰ δοίη μοι τὴν ξυγγραφήν, ἀναγνῶναι ἄν.

'I said that if he gave me the book I would read it.'

(3), put obliquely, would become:

ἔφην, εἰ ἐκεῖσε ἀπῆλθον, εὑρεῖν ἂν αὐτόν.

'I said that if I had gone away thither, I should have found him.'

ἔφης, εἰ μὴ ἐδειπνῶμεν, ἡμᾶς δέχεσθαι ἄν σε.

'You said, that if we had not been dining, we should have welcomed you.'

If the oblique depends on a verb in a historic tense, the strict sequence would require that any subjunctive or present indicative in the protasis, as in (1) and (2), should become optative.

Thus (1) would be:

γεγηθέναι ἔλεγον εἰ εὖ ἔχοι.

(2) εὐτυχήσειν ἔφαμεν εἰ οὕτω γένοιτο.

But precisely as in the case of ὅτι after a past verb [see Orat. Obl., § 27], so with oblique conditional sentences, the primary time is retained in the protasis for the sake of vividness. Thus, in (1) and (2) it is more common to find the livelier forms:

(1) γεγηθέναι ἔλεγον εἰ εὖ ἔχει.
(2) εὐτυχήσειν ἔφαμεν ἐὰν οὕτω γένηται.

§ 16.—Note 2.

Similarly with those verbs [of perception] which take a *participle* instead of *infinitive* in the subordinate clause, the participle is used with ἄν in the conditional sentence. It will only be necessary just to show, without further explanation, what (2) (*b*) and (3) would become in this case:

(2) (*b*) ᾐσθόμην μαινόμενον ἂν αὐτόν εἰ τοῦτο δρῴη.
ἠπίστατο, εἰ δοίη μοι τὴν ξυγγραφήν, ἐμὲ ἂν ἀναγνόντα.

(3) ᾔδειν, εἰ ἐκεῖσε ἀπῆλθον, εὑρὼν ἂν αὐτόν.
ἔγνως ἡμᾶς, εἰ μὴ ἐδειπνῶμεν, δεχομένους ἄν σε.

Observe two things:

(*a*) The nominative, not the accusative, of the participle is used, when it has the same subject as the principal verb [see Oratio Obliqua, § 28].

(*b*) Both with the participle and the infinitive construction, the protasis alone shows which form of the conditional sentence it is. Thus, οἶδα δράσας ἄν = 'I knew that I should do,' and 'I knew that I should have done' indifferently. The protasis decides readily which it is.

All the remarks about the protasis in § 15 are true also of the participle-construction.

§ **17.** N.B.—In this section it was thought better not to take examples out of the Greek writers, because it would not have been possible to find there the *same* sentences direct and oblique; and this is much the clearest way of showing what changes they undergo when transferred from one to the other.

§ **18.**—Note 3.

It is quite as good Greek in the Oratio Obliqua to use ὅτι, as to use infinitive or participle. In that case the conditional sentence remains as it was in the Oratio Recta: except that after a *past* principal verb the strict sequence requires that all primary verbs in the conditional shall be changed to the optative to suit the time of the main verb. The following instances (where we will still employ the examples of § 14) will make this clear without further words:

(1) ἔφη ὅτι γεγηθὼς εἴη εἰ εὖ ἔχοι.

(2) (*a*) ἔφην ὅτι εἰ ἔλθοι ἐλευσοίμην κἀγώ.
ἔλεγον ὅτι εἰ οὕτω γένοιτο εὐτυχήσοιμεν.

(2) (*b*) and (3) not being primary would not be changed after ὅτι. Here again, however, the principle of Vividness would hold, and we should just as often find the strict sequence not observed, and γέγηθε, ἔχει, ἐὰν ἔλθῃ ἐλεύσομαι, etc., retained.

§ **19.**—Note 4.

It should be observed that where a conditional sentence comes after a verb of saying or thinking (*i.e.*, is oblique), if there is a negative, the ἄν, which is the mark of the conditional, has a tendency to be displaced, and to appear before the principal verb, so that it seems to belong to the wrong verb.

So the natural Greek for 'he said he would not do it' is *οὐκ ἂν ἔφη πρᾶξαι.*

οὐκ ἂν ἡγεῖτο περιγενέσθαι.—THUC. 4. 8.
'He thought he would not succeed.'

So participles:

οὐκ ἂν νομίζων αὐτοὺς ἀπολαβεῖν·—THUC. 4. 8.
'Thinking he would not cut them off.'

IV.—INDEFINITE.

§ **20.** The moods of indefiniteness, or indefinite frequency, in Greek are closely connected with the conditionals, and the principle of their usage is precisely parallel to that of the latter.

The simplest way will be to compare the definite and indefinite sentences, so that the distinction of mood may be clearly understood to correspond to a distinction of meaning.

(*Primary.*)

§ **21.** (1) Take these two sentences:

(*a.*) *τοῦτο ἀπόλωλε ἐφ' ὃ ἐκπλέομεν.*

'This is lost, for *which* we make our expedition,' or '*the object* of our expedition is lost.'

(*b.*) *ἀπόλωλε ἐφ' ὃ ἂν ἐκπλέωμεν.*—DEM.
'*Whatever* be the object of our expedition it is lost.'

In (*a*) the thing which is lost is *a particular thing* (definite); in (*b*) it is *anything whatever* (indefinite).

(*Historic.*)

(2) Again, take these two:

(*a.*) *ἐπειδὴ προσέμιξαν, οἱ ἐπιβάται ἐπειρῶντο ἐπιβαίνειν.*

'*When* (the ships) had come close, the marines tried to board.'

i.e., a *particular* pair of ships, on a particular occasion (definite).

(*b.*) *ἐπειδὴ προσμίξειαν, οἱ ἐπιβάται ἐπειρῶντο ἐπιβαίνειν.* —THUC.

'*Whenever* two ships had come close, the marines tried to board.'

i.e., any pair of ships, which happened *constantly* in the battle (indefinite).

From these examples we see what the usage is. When the time is *primary,* the conjunction or relative has *ἄν,* and the verb is *subjunctive.* When the time is historic, there is no *ἄν,* and the verb is *optative.* To give familiarity, let us take these further examples, which it will be sufficient merely to translate, without further explanation. [Negative *μή.*]

(1) *Primary:*

ὅποι ἂν στρατηγὸν ἐκπέμψητε, οἱ ἐχθροὶ καταγελῶσι.—DEM.

'Wherever you send out a general, your enemies laugh at you.'

ὅσῳ ἄν τις μᾶλλον ἐξελέγχῃ, . . . τοσούτῳ συμβουλεῦσαι χαλεπώτερον.—DEM.

'The more one proves . . . . the harder it is to advise.'

ὅπως ἂν ἐθέλῃ πειρώμεθα περαίνειν.—PLATO.

'In whatever way he may be willing let us try to finish it.'

So *ἐὰν* is used = 'if ever.'

γελᾶτε ἤν τισι λοιδορηθῶσι.—DEM.

'You laugh if ever they abuse anybody.'

(2) *Historic:*

ὁπότε κελευσθείη προθυμία ἐγίγνετο.—THUC.

'Whenever the word was given there was great enthusiasm'

οἱ δὲ καιομένου ἄλλον ἐπιβαλόντες ὃν φέροιεν ἀπῄεσαν.—THUC.

'And constantly, while one was burning they threw on the one they were carrying and went away' [of the dead bodies in the plague].

So also εἰ is used = 'if ever.'

εἴ τῃ ὁρῴη διεσπασμένον τὸ στράτευμα, ξυνῆγε.—THUC.

'If he saw anywhere gaps in the ranks, he closed them up.'

§ 22.—NOTE 1.

When the principal verb is in historic time (especially when the indefinite clause is in Oratio Obliqua), here too, as in other cases, for the sake of Vividness, the primary construction is constantly retained.

ἐδόκει ναυτικὸν παρασκευάζεσθαι ὅθεν ἂν δύνωνται.—THUC.

'They resolved to procure a fleet from whatever source they could.'

[instead of ὅθεν δύναιντο, the strict sequence.]

εἴρητο γὰρ, ὅταν γένηται τοῦτο, ἱππέα πέμψαι.—THUC.

'He had been ordered to send a horseman, whenever this occurred.'

εἶπεν ὅτι, ἐπειδὰν πρὸς τῇ καρδίᾳ γένηται, οἰχήσεται.—PLATO.

'He said that as soon as ever it reached his heart, he would be dead' [of Socrates].

V.—ORATIO OBLIQUA.

§ 23. Perhaps the most important point in mastering the first stages of Greek prose writing is the thorough understanding and ready use of all the idiomatic methods of handling the Oratio Obliqua. We have already had to deal with this slightly in treating of the conditional sentence and elsewhere: but it is necessary now to go a little more completely into the matter.

We shall assume that it is understood, without further explanation, what Oratio Obliqua is, namely, not direct

narrative, but the thoughts or sayings of another reported, and not in the original speaker's words, but in the words of the reporter.

Now in Latin we have been accustomed to a division of oblique forms of speech into three clearly-distinguished classes; oblique statement, oblique question, and oblique petition: the three corresponding usages, speaking generally, being accusative with infinitive, subjunctive, and a final sentence with *ut.*

It will probably be simplest if we follow this natural division of sentences, and see what becomes of it in Greek.

And first let us begin with the oblique statement, which very often is alone called Oratio Obliqua; being indeed the commonest, and the most distinctly oblique, form.

§ 24.—I. OBLIQUE STATEMENT.

Just as in Latin, so in Greek the accusative with the infinitive is the natural way of expressing the oblique statement. Or, perhaps, we should be more correct in saying that in Greek it is *one* of the natural ways; for there are others, as we shall see.

§ 25. (*a.*) It is then employed after verbs of *saying* and *thinking* [negative *οὐ*]. Thus:

οἰόμενοι τὴν βουλὴν οὐ ψηφιεῖσθαι.—THUC.
'Thinking the senate would not vote.'

οὐ βεβαίους φάσκων εἶναι Λακεδαιμονίους.—THUC.
'Saying that the L. were not trustworthy.'

ἐν ταῖς σπονδαῖς ἐγέγραπτο εὔορκον εἶναι.—THUC.
'It was agreed in the treaty that it should be lawful.'

§ 26.—NOTE 1.

But verbs of *feeling* and *knowing* [perception as opposed to statement proper] prefer the accusative with the

participle, and not, as in Latin, the accusative with the infinitive.

εἰδότες τοὺς Ἀθηναίους χειμάζοντας.—THUC.
'Knowing that the A. were wintering.'

ἔγνωσαν οὐ πραχθεῖσαν τὴν ξυμμαχίαν.—THUC.
'They found that the alliance had not been concluded.'

ὡς ᾔσθοντο προσπλέοντας αὐτούς.—THUC.
'When they perceived that they were approaching.'

If, however, the perception-verb is in itself a participle, to avoid the clumsiness of a double participle, the dependent clause may revert to the infinitive.

αἰσθόμενος οὐκ ἂν πείθειν αὐτούς.—THUC.
'Perceiving that he should not persuade them.'

§ **27.**—NOTE 2. INFINITIVE ATTRACTION.

When the subject of the main verb is the same as the subject of the oblique verb (or participle) the *nominative* is used instead of the *accusative*, by a kind of attraction.

οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.—THUC.
'He said "not I, but you, are general."'

[Observe that here both constructions occur.]

αἰσθανόμεθα γελοῖοι ὄντες.—PLATO.
'We perceive that we are ridiculous.'

It is surprising what clearness is gained by this beautiful usage: we have only to read a report of a speech in an English newspaper to see what a vast improvement some such distinction would make in our own language. For example: 'Mr. Jones observed that Mr. Smith had not behaved with propriety towards him. He (Mr. S.) had trifled with one of his (Mr. J.'s) most cherished convictions, and he (Mr. J.) must say that he (Mr. S.) etc. . . .'

In Greek the case would save the explanatory parentheses.

§ **28.** To avoid mistakes it is perhaps better to add that where the two subjects are the same, and where no emphasis is laid on the subordinate one, the pronoun is usually simply omitted.

ἔφη ἐρεῖν ὅτι ἄγει.—THUC.

'He said he would inform them that he was bringing.'

[Not *ἔφη αὐτὸς ἐρεῖν*, as beginners who have mastered the principle of § 27 always think needful to put.]

§ **29.**—NOTE 3.

A very frequent and very neat and delightful use of the Oratio Obliqua is the following.

The accusative with the infinitive being so clear a mark of the oblique, it is not necessary always to have a distinct word like 'he said' for it to depend upon. The Greek writers often drop into this construction quite suddenly, if the reader is prepared (by any word or hint preceding) for a sentence in the oblique form. Thus:

τοῦτο ἐς ὑποψίαν καθίστη τὴν Πελοπόννησον· δίκαιον γὰρ εἶναι, etc.—THUC.

'For this threw the P. into a state of suspicion: for (they felt) that it was just . . . .'

[Here the word *ὑποψία* prepares the way for Orat. Obl.]

ἐθάρσυνε καὶ οὐκ εἴα ἐνδιδόναι· τὴν γὰρ γνώμην οὐχ ἡσσῆσθαι.—THUC.

'He encouraged them, and urged them not to give in: for (he said that) it was not their spirit that was broken.'

[Here *ἐθάρσυνε* leads up to the Orat. Obl.]

The following example also resembles these, though there actually is a word of speaking.

Κορίνθιοι ἀντέλεγον, πρόσχημα ποιούμενοι μὴ προδώσειν· ὀμόσαι γὰρ αὐτοῖς ὅρκους.—THUC.

'The Corinthians replied, alleging the plea that they would not abandon them: for (they said) they had sworn oaths to them.'

So again :

μηχανὰς ὅτι οὐ κατῆλθεν ἔχων, ἁμαρτεῖν ἐδόκει· ἑλεῖν γὰρ ἂν τὴν πόλιν.—THUC.

'He felt he had made a mistake in not bringing battering engines: for (he thought) he would have taken the city.'

§ 30. (*b*) It is however equally good Greek and equally common to find, not the accusative with the infinitive, in the oblique statement, but the finite verb with ὡς or ὅτι. [Negative οὐ.]

The mistake which beginners (who have learnt Latin) often make here is to use the subjunctive. *No verb is ever made subjunctive in Greek by the Oratio Obliqua.* The strict rule of the sequence is, as usual, dependent upon the division into primary and historic tenses of the principal verb: and it is to the effect that

ὡς or ὅτι in Primary Time does not alter its verb.
" " " Historic " takes the Optative.

Primary.

λέγω σοι ὅτι δύο ταῦτ' ἐστὶν ἐρωτήματα.—PLATO.
'I tell you that these are two distinct questions.'

ὅτι μέγας Φίλιππος ηὔξηται παραλείψω.—DEM.
'That Philip has grown powerful I will forbear to mention.'

λογισάσθω τοῦθ' ὅτι εἴχομέν ποτε Πύδναν.—DEM.
'Let him reflect that we once had Pydna.

[Here λογισάσθω is Primary, because all Imperatives are, whatever their tense.]

Historic.

ἔλεγον ὅτι παντὸς ἄξια λέγοι.—XEN.
'They said that his advice was excellent.'

ἐπιστάμενος ὅτι φεύξοιτο, μηνύει (historic pres.)—THUC.
'Knowing that he would fly, he informs them. . . .'

§ 31.—NOTE 1.

The principle of presenting vividly the reported speech (which we have already noticed several times) is so natural, however, to a Greek, that it is even commoner to find, instead of the *Optative* (after a verb in historic time), the *Indicative*: so that the actual tense and mood used by the speaker is preserved in the reported speech.

εἰπόντες ὅτι πρέσβεις πέμψουσιν, ἀπῆλθον.—THUC.

'They went away saying that they would send ambassadors.'

[πέμψοιεν would be the strict sequence.]

ἐπελαθόμην ὅτι ὄψον ἕξουσι.—PLATO.

'I forgot that they would of course have a relish.'

[Strict sequence ἕξοιεν.]

δεινὰ ἐποίουν, πυνθανόμενοι ὅτι συμμαχίαν πεποίηνται.—THUC.

'They were indignant when they learnt that they had made an alliance.'

[Strict sequence πεποιημένοι εἶεν.]

And not unfrequently the two usages are mixed.

ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, 'Αριαῖος δὲ πεφευγὼς εἴη.—XEN.

'They said that Cyrus was dead, and Ariaeus had fled.'

λέγοντες ὅτι κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο.—THUC.

'Saying that they would beat them, and that the passage round (the island) would no longer be open.'

§ 32. (*c*) A special Greek idiom which should be particularly noticed is the following. After θαυμάζω, ἄχθομαι, ἀγανακτῶ, αἰσχύνομαι, φθονῶ, μέμφομαι, and generally, words of *emotion*, we find usually not ὅτι, but εἰ. [The motive of this doubtless is the Greek delicacy, which accounts for so many peculiarities of usage, and which induces them to

understate, especially anything which has to be found fault with: and here, therefore, to put even facts as if they were suppositions.]

ἐκεῖνο θαυμάζω, εἰ νυνὶ ὀκνεῖτε ἐξιέναι.—DEM.
'I am surprised at this, that you hesitate now to march out.'

ἀγανακτῶ, εἰ μὴ οἷός τ' εἰμὶ εἰπεῖν.—PLATO.
'I am indignant that I cannot express.'

δεινὸν ποιούμενοι, εἰ μὴ εἴσονται.—THUC.
'Thinking it scandalous that they should not know.'

§ 33. The principal clause in the oblique statement having now been explained, our next difficulty is to know what to do with the dependent clause. Here, again, Latin is liable to mislead us, since in Latin the dependent verbs in Oratio Obliqua have to be subjunctive.

Thus in Latin, 'he said that the coat he wore was woollen,' would be 'discit togam quam *haberet* laneam esse.'

Once more, then, let us remember that *in Greek* the *subjunctive is never due to Oratio Obliqua.*

§ 34. (1) When the principal verb is primary.

Here the dependent clauses are left *just what they would be* if it was direct statement, not oblique;

λέγω ὅτι πολλοὶ ἐὰν λάθωσι . . . καταγέλαστοὶ εἰσί.— —PLATO.

'I say that most people if not found out . . . are ridiculous.'

ἐὰν δ' ὑμεῖς λέγητε, ποιήσειν φησὶ ὃ μὴ αἰσχύνην φέρει.— XEN.

'He says that if you say so, he will do what brings him no shame.'

§ **35.** (2) When the principal verb is historic.

(*a*) Here, according to the strict sequence, all *subjunctives* would by rights become optative.

ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ πόλεις.—XEN.

'They calculated if they did not fight the cities would revolt.'

[Oratio Obliqua turns *ἐὰν μάχωνται* into *εἰ μάχοιντο.*]

ἐνόμιζεν, ὅσα προλάβοι, βεβαίως ἕξειν.—DEM.

'He thought he should be secure possessor of whatever he took first.'

[Oratio Obliqua turns *ὅσα ἂν προλάβῃ* into *ὅσα προλάβοι.*]

§ **36.** (*b*) If the dependent verb is indicative (in relative sentences, temporal sentences, etc.), still by strict sequence the Oratio Obliqua can turn them into optatives.

εἶπε ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι.—XEN.

'He said he was bringing a man whom they must imprison.'

[Oratio Obliqua turns *ὃν δεῖ* into *ὃν δέοι.*]

ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταιντο.—PLATO.

'He answered that they learned what they did not know.'

[Oratio Obliqua turns *ἃ ἐπίστανται* into *ἃ ἐπίσταιντο.*]

§ **37.** But really it is equally common to find both indicative and subjunctive, after historic verb, in the dependent clauses; in the case of the indicative, commoner.

The instinct to give the exact words, for Vividness, causes indicative and subjunctive to be retained. The instinct to remind the hearer that you are quoting, causes them to become optative, and the former instinct is commonly stronger.

Subjunctive retained ; common :

νόμον ἔφασαν εἶναι, ὧν ἂν ᾖ τὸ κράτος τῆς γῆς, τούτων καὶ τὰ ἱερὰ γίγνεσθαι.—THUC.

'They said it was a law that those who were masters of the territory should also hold the temples.'

[Might be, by strict sequence, *ὧν εἴη.*]

οὐκ ἔφασαν ἰέναι, ἐὰν μή τις χρήματα διδῷ.—THUC.

'They refused to go unless some one gave them money.'

[Might be *εἰ δοίη.*]

Indicative retained ; very common :

ἔφασαν ἀποκτενεῖν οὓς ἔχουσι.—THUC.

'They said they would kill the prisoners they had.'

[Might be *ἔχοιεν.*]

§ 38.—NOTE 1.

A special usage in the dependent clause of the oblique must be noticed, thoroughly idiomatic but rare.

In Thucydides, and still more frequently in Plato, we find, in reporting what somebody else said, that the accusative with the infinitive construction (which properly belongs to the *principal* verb of the Oratio Obliqua), is extended, by a kind of attraction, even to the *subordinate* sentences.

This is a wonderful instance of the flexibility of the Greek language and syntax ; and, as a matter of style, the usage is very effective in keeping well before the mind that what is being said is all *reported* from another.

[In English, this instinct can only be satisfied by the clumsy device of changing the tense, as, 'Mr. Brown observed, that when he came to the meeting he *was* not expecting to find the general sense there *was* of the,' etc. ; where one 'was' = 'was,' the other = 'is': or else by

constantly inserting 'he said,' as vulgar people always do in narrative.]

ἔφασαν αὐτοὶ τοῦτο ἂν ἔχειν εἰ δυνηθῆναι κρατῆσαι.—THUC. [For *ἐδυνήθησαν*.]

'They said they would themselves have had this privilege, had they been able to conquer.'

λέγεται ὅτε ἀλᾶσθαι αὐτὸν τὸν Ἀπόλλω χρῆσαι.—THUC. 2, 101. [For *ἠλᾶτο*.]

'It is said that when he was wandering Apollo prophesied.'

ἔφη, ἐπειδὴ οὗ ἐκβῆναι τὴν ψυχήν, πορεύεσθαι μετὰ πολλῶν.—PLATO, Rep. x. [For *ἐξέβη ἡ ψυχή* or *ἐκβαίη*.]

'He said, that after his soul had gone out of him, he went away with a large company.'

ἀφικνεῖσθαι ἔφη εἰς τόπον ἐν ᾧ δύ, εἶναι χάσματε.—PLATO, Rep. x. [For *ἐστὶν* or *εἴη*.]

'He said he came to a place where there were two gulfs.'

πείσειν γὰρ αὐτὸς Ἀθηναίους, ὥσπερ καὶ νῦν ἀντιλέγειν.—THUC. 5, 44. [For *ἀντιλέγει* or *ἀντιλέγοι*.]

'For (he said) he would persuade the Athenians just as he was now speaking against it.'

The motive for this is like the motive for the optative, namely, to keep strongly before the reader that it is *reported* speech, not direct.

§ **39.** Before passing on, it would be well to notice the remaining uses of the accusative with the infinitive, which are so much more extensive than in Latin, and which add so much to the flexibility and power of the Greek.

The accus. inf. then is employed:

(1) After verbs of *requesting, requiring* (indirect petition).
(2) After *ὥστε* (consecutive).
(3) After *πρίν* (temporal).

(4) After the article τό, making the sentence into a kind of substantive.

(1) (2) and (3) will be treated in their proper places below, but (4) is naturally explained here.

In English we say:

'The fact *that mortals err* is not surprising.'

(Where the words in Italics explain the fact, and 'fact' is the nom.)

In Greek with far greater neatness 'that mortals err' is acc. with inf., 'fact' is omitted, and the acc. inf. clause is regarded as a new substantive with τό. It then becomes

τὸ [ἁμαρτάνειν ἀνθρώπους] οὐδὲν θαυμαστόν.—XEN.

Other instances are:

δορυφοροῦσιν ὑπὲρ τοῦ [μηδένα βιαίῳ θανάτῳ ἀποθνήσκειν]. —XEN.

'They fight on behalf of the (cause) that none should be violently put to death.'

τῷ [καταλιπόντας αὐτόν οἴχεσθαι].—XEN.

'By the (fact) that they left him and ran away.'

σκοπῶν τὸ [τὰ χωρία ἀπολωλέναι].—DEM.

'Considering the (fact) that the fortresses have been lost.'

Observe, that in these three instances the new substantives thus formed (which I have put in brackets to be clearer) are *declinable*, the three examples being respectively genitive, dative, and accusative:

And notice that the *article alone* is declined, no other change being made.

§ 40.—NOTE 1.

Observe also that the rule of the infinitive attraction is observed here too (as was to be expected), making the

subject of the inf. nominative if it is the same as the principal subject.

οὐδενὶ πλέον κεκράτηκε τῆς πόλεως ἢ τῷ [πρότερος πρὸς τοῖς πράγμασι γενέσθαι].—DEM.

'(Philip) has mastered the city by nothing more than by *setting to work first.*'

ὑπὲρ [τοῦ γενέσθαι κύριος] πραγματεύεται.—DEM.

'He schemes, for obtaining the mastery.'

ἐπὶ τῷ [δοῦλοι εἶναι].—THUC.

'On condition of being slaves.'

And with *ἄν*.

οἱ Ἀθηναῖοι διὰ τὸ [ἄσμενοι ἂν ἐξελθεῖν].—THUC.

'The A. because they would have been glad to go out.'

This construction being at once neat and clear is often used.

Consider for instance how much more *concrete* (and distinct therefore to a Greek) is the following general observation of Demosthenes, than it would be in English or Latin:

τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν· διόπερ δοκεῖ τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον.

Here the construction occurs four times. It may occasionally however become clumsier than the same idea expressed with a conjunction; and then it should be abandoned in favour of the latter.

It may also be remarked, that the usage is truly a form of the Oratio Obliqua, as the clause in acc. and inf. is a statement, not directly made, but indirectly contemplated (so to speak) as a cause, condition, fact, idea, origin, notion, etc.

§ 41.—NOTE 2.

The negative in this usage with the article is always *μή*, not *οὐ*.

ταραττόμεθα ἐκ τοῦ μηδὲν φροντίζειν ὧν ἐχρῆν.—DEM.

'We are troubled in consequence of taking none of the care we ought.'

§ 42.—II. OBLIQUE QUESTION.

An interrogation depending on some other word is called an *oblique* question, as for example 'I don't know who it is': where 'who it is' is the question, and the verb 'know' makes it oblique.

Once more, beware of imitating the Latin idiom here: the *subjunctive has no place in the oblique question;* except of course where it would have place in the direct question, *i.e.*, in deliberative sentences.

The usage follows the simple rule of the oblique statement with *ὅτι*: that is, the indirect question is *indicative* or *optative*, according as the principal verb is primary or historic. [Negative *οὐ*.]

(*Primary.*)

οὐ φροντίζω τί ἐροῦσι.—PLATO.

'I don't care what they will say.'

(*Historic.*)

ἠρόμην ὅπου αὐτὸς εἴη.—PLATO.

'I asked where the master was.'

So with *εἰ* interrogative, in sense of 'whether.'

ἤρετο, εἴ τις εἴη ἐμοῦ σοφώτερος.—PLATO.

'He asked if there was anybody wiser than I.'

§ **43.** NOTE 1.

Exactly however as with ὅτι after verbs of statement, so here we constantly find the principal verb in the historic time followed by the dependent verb in the indicative: *i.e.* the sequence is changed for the sake of Vividness, and the same mood and tense is used which the questioner used at the time.

ἐζήτουν σε, βουλόμενος διαπυθέσθαι περὶ τῶν λόγων τίνες ἦσαν.—PLATO.

'I searched for you, as I wanted to hear about your talk, what it had been.'

[*τίνες ἦσαν* is the direct question too.]

ἠπόρουν τί ποτε λέγει.—PLATO.
'I was at a loss to know what he meant.'

[*τί λέγει* direct question.]

ἐβουλεύοντο τίνα καταλείψουσι.—DEM.
'They were considering whom they should leave.'

This usage transports the reader at once into the state of mind of the person about whom he is reading: and it is this which makes the usage so lively.

§ **44.**—NOTE 2.

If the direct question is (deliberative) subjunctive, then of course, as we have seen above, the subjunctive will be retained, in the primary, or vivid historic construction. As:

(*Primary.*)

ἀπορῶ ὅπως ἐκδῶ ταύτην.—DEM.
'I am at a loss how I am to give her a dowry.'

(*Vivid Historic.*)

ἠρόμην ποῖ ἔλθω.
'I asked where to go.'

Or the optative will be used, in the regular historic sequence.

ἠρόμην ὅποι ἔλθοιμι.
'I asked where to go.'

See above, deliberative sentences. § 10—§ 13.

§ **45.**—III. Oblique Petition.

The oblique petition is the name given to any sentence of the form of an order or request (imperative) when it is made to depend on another word.

Thus 'Go away,' 'Give me sixpence,' 'Take courage,' are direct petitions.

'I bid you go away,' 'She asked me to give her sixpence,' 'The general exhorted them to take courage,' are oblique petitions.

§ **46.** If the oblique petition consists of one simple clause, as in the instances given above, it seems to have very little of the Oratio Obliqua about it. The Greeks use the *infinitive* in all such cases, exactly as we do, and there is no further difficulty. [Negative μή.]

παραινῶ σοι πιθέσθαι, 'I advise you to obey.'	ἀξιῶ σὲ δρᾶσαι τόδε. 'I call upon you to do this.'

εἶπε στατηγοὺς ἑλέσθαι.
'He proposed to choose generals.'

§ **47.** But since this infinitive is used after verbs of the idea of a wish, command, advice, order, duty, determination, right, necessity, convenience, etc., it naturally results, that if the subordinate sentence is a long or complex one, it passes insensibly into the Oratio Obliqua, so that both the dependent clauses are treated like dependent clauses in oblique statement, and the sentence may quite easily slide into the oblique statement (as § 29 above).

In this way the oblique petition comes to have the character of the Oratio Obliqua, and is rightly classed here.

ἐβούλοντο σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον.—THUC.

'They wished, if they caught anybody, that they should be to them instead of those within.'

παρήγγειλαν, ἐπειδὴ δειπνήσειαν, πάντας ἀναπαύεσθαι.—XEN.

'They passed the order, that when they had dined, everybody should rest.'

[*ἐπειδὴ δειπνήσειαν* is past oblique for *ἐπειδὰν δειπνήσητε.*]

ἐψηφίσαντο τοὺς μαχεσαμένους ἐλευθέρους εἶναι.—THUC.

'They voted that those who had fought should be free.'

ἀξιῶ μηδεμίαν μοι ὀργὴν γενέσθαι.—DEM.

'I claim exemption from any resentment.'

§ **48.** Observe in the last three instances that the full accusative with the infinitive, and not the infinitive only, is used. It is always possible to express the thing asked, advised, demanded, etc., as a regular acc. inf. sentence; and this construction is used whenever it is necessary, or even clearer or more convenient. In general the Greek will naturally follow the English in this matter: where we say 'to do so and so' (after a verb of asking) it will be infinitive: where we say 'that so and so should do so and so,' (*i.e.*, where the Subject is expresly inserted) it will be acc. inf.

VI.—CONSECUTIVE.

§ **49.** It is necessary also in the consecutive sentence to keep clear of Latin. In Greek *the subjunctive has nothing to do with 'so that.'*

§ 50. I. The regular Greek word for 'so that' is ὥστε; and it is found with two constructions :

(1) With the accusative and infinitive.

(2) Leaving the verb indicative, or exactly what it would have been if ὥστε were away, and it were a *principal* verb.

The difference is sometimes expressed by saying that (1) is the *natural* consequence, whether it actually occurs or not; (2) is the *actual* consequence. And this will do very well to describe the distinction on the whole, clearly and truly. It follows at once from this that (1) can be always used, (2) only when you mean to lay stress on the fact that the consequence did happen. [*Narrative Stress.*]

The instances, of which I will give several, will make this more clear.

§ 51. (1) Accusative and Infinitive [negative μή]:

ἐκ τοῦ ἀφανοῦς ὁρμήσας ὥστε μὴ ἰδεῖν ἐκείνους.—THUC. 4. 36.

'Starting from an invisible place so that they could not see him.'

ἧψε τοῦ τείχους, ὥστε μηδένα ἔτι μεῖναι. — THUC. 4. 100.

'It set fire to the wall, so that none could stay there any more.'

κρατοῦντες τῷ πλήθει ὥστε μὴ τὰς πύλας ἀνοίγεσθαι.—THUC.

'Carrying their point by superior numbers, so that the gates should not be opened.'

οὐχ οὕτως ἄφρων εἰμὶ ὥστε βούλεσθαι ἀπεχθάνεσθαι.—DEM.

'I am not such a fool as to wish to be unpopular.'

§ **52.** [Obs. A little reflection will show in these examples how far the indicative instead of the infinitive would make a difference in the meaning.

In the first *ὥστε οὐκ εἶδον* would describe not merely the *preparations for concealment*, but also their *success*.

In the second, it would make no difference, from the nature of the case, which way it were put.

The third *implies* that the gates were not opened, but regards this as a 'point carried by a vote'; the indicative would imply an independent fact.

In the fourth the infinitive is naturally used, as the sentence is negative, and the consequence therefore is one that does not occur.]

§ **53.** (2) Indicative [negative *οὐ*]:

παρέμενον, ὥστε οὐκ ἐγένετο τοῖς ἐπιβουλεύουσι πρᾶξαι ὃ ἔμελλον.—THUC.

'They remained on the spot, so that the conspirators had no chance of effecting their object.'

[If he had said *μὴ γενέσθαι* it would have been quite good Greek, but would not have clearly stated that the consequence *did occur:* it would have been the consequence as contemplated.]

τοιοῦτόν τι εἰρηκέσαν, ὥστε μᾶλλον ἠξίου πράσσειν.—THUC. 4. 83.

'They had said something of such a nature, that he urged them all the more to be active.'

οὕτως ἀγνωμόνως ἔχετε ὥστ' ἐλπίζετε.—DEM.

'You are so unreasonable that you hope.'

[Compare this with the fourth instance of the other construction.]

τοιοῦτον ἀφέστηκα τῶν ἄλλων ὥστε οὐδὲ δοκεῖ μοι.—DEM. Phil. iii.

'I diverge so far from the rest, that I do not even think.'

§ 54. But, perhaps best of all, take this instance in Demosthenes where both constructions occur:

[He is speaking of the public spirit of their ancestors, as shown by the contrast between the splendid public and humble private buildings.]

δημοσίᾳ τοσαῦτα κατεσκεύασαν ὥστε μηδενὶ ὑπερβολὴν λελεῖφθαι· ἰδίᾳ οὕτω σώφρονες ἦσαν ὥστε τὴν Ἀριστείδου οἰκίαν, (εἴ τις οἶδεν ὁποία ἐστίν), ὁρᾷ οὐδὲν σεμνοτέραν τῆς τοῦ γείτονος.—DEM. Olynth. iii.

'Publicly they erected such buildings that it is not left for any one to surpass them' [no emphasis on the *fact*: a mere *consequence*]: 'privately they were so simple in their habits, that if any one knows what the house of Aristeides is like, he sees' [emphasis on the *fact*] 'that it is no grander than his neighbour's.'

§ 55. Besides this regular use of *ὥστε*, there are several ways in which the usage is extended, sometimes to cases where we should not use 'so that' in English: and yet in these cases the expression is so natural and clear, and so much clumsiness is avoided, that it is important for a student of Greek prose to be familiar with them.

§ 56. (*a*). *ὥστε* = 'on condition that.'

This is a very neat and idiomatic usage, employed especially where a *restriction is put* upon a concession or power.

διεκόμισαν ὑποσπόνδους, ὥστε ἐάν τις ἁλῷ ἀποδιδράσκων λελύσθαι τὰς σπονδάς.—THUC. 4. 46.

'They took them across under a truce, on condition that if any one was caught running away, the truce was at an end.'

ἐξὸν ἄρχειν ὥστε αὐτοὺς ὑπακούειν βασιλεῖ. — DEM. Phil. ii.

'It being in their power to be rulers, on condition of themselves obeying the king.'

§ 57. (*b*) Besides this there are many cases where much trouble is saved by saying 'so that,' but the more precise English will not admit it. Thucydides especially employs *ὥστε* thus loosely but conveniently.

ἀφικομένης ἐπιστολῆς ὥστε ἀποκτεῖναι.—THUC. 8. 45.
'A letter having arrived suggesting his assassination.'

δεηθέντες . . . ὥστε ψηφίσασθαι.—THUC. 1. 119.
'Begging . . . so as to (get them to) vote.'

ψυχρὸν ὕδωρ ὥστε λούσασθαι.—XEN. Mem. 3. 13.
'The water is cold for bathing.'

σκοπώμεθα μετὰ τῶν πρεσβυτέρων· ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτο πρᾶγμα διελέσθαι.—PLAT. Prot. 314.

'Let us consider with the elder men: for we are still young for analyzing so great a matter.'

§ 58. (*c*) Very neat and clear again is the use of *ὥστε* after a comparative in phrases like 'too good to be true,' 'too difficult to do.'

μεῖζον ἢ ὥστε φέρειν δύνασθαι.—XEN.
'Too great for us to be able to bear it.'

§ 59. (*d*) A very common and very idiomatic use of *ὥστε* is a *connection*, after a full stop. It corresponds to Latin 'itaque,' or English 'accordingly,' 'and so,' 'the result therefore was.' The construction is naturally the second of the two given above, (see § 50), and the verb is not affected by the *ὥστε*.

. . . *ἐπεβόων πλεῖν. ὥστε οὐκ ἔχων ὅπως*, etc. . . .—THUC. 4. 28.

'They shouted at him to take the expedition. *Accordingly,* not knowing,' etc.

. . . *πᾶσιν ὑπάρχει. ὥστε οὐκ εἰκός* . . .—THUC. 4. 18.

'It is the same for all. *And so* it is not likely . . .'

. . . *ἡμῖν ἐστὶν ναυτικόν. ὥστε τί ἂν λέγοντες εἰκὸς ἀποκνοῖμεν.*—THUC. 6. 18.

. . 'We have a fleet. *So* on what plea could we reasonably decline. . .'

This will be constantly useful in Greek prose, and will be a convenient change, instead of a tiresome repetition of *οὖν*, or *τοίνυν*, or *δι' ὅ*.

See section 138.

§ 60. II. Besides *ὥστε* (which is originally a relative word) other relative words are often used with the same *infinitive* construction, as *οἷος* and *ὅσος*, to express 'of such a character that,' or 'so much that,' instead of the more regular *ὥστε*. This alternative usage should be also noticed as it makes one of the numerous pleasant varieties in Greek prose. Plato and Demosthenes, especially Plato, are fond of this.

Sometimes the demonstrative is expressed:

τοιούτους ἀνθρώπους οἵους ὀρχεῖσθαι μεθυσθέντας.—DEM. Olynth. ii.

'Men capable of getting drunk and dancing.'

τοιαῦτα εἰπόντες οἷα καὶ τοὺς παρόντας ἄχθεσθαι.—PLAT. Gorg. 457.

'Saying such things that even the bystanders were angry.'

Sometimes omitted; which is still more neat:

χρῆσθαι ὅτι σμικροτάτῳ ἐλαίῳ, ὅσον τὴν δυσχέρειαν κατασβέσαι.—PLAT. Prot. 334.

['Invalids should] use as little oil as possible (only so much) as to correct the disagreeableness (of their food).'

νεμόμενοι τὰ αὑτῶν, ὅσον ἀποζῆν.—THUC. 1. 2.

'Occupying their own pastures, enough to get a subsistence from.'

§ 61.—NOTE 1.

Another variation of use is *ὅστις* used for *ὥστε*, in describing character:

τίς οὕτως εὐηθὴς ὅστις ἀγνοεῖ.—DEM. Olynth. i.
'Who is so foolish that he does not know?'

This is usually employed only in questions of this kind.

§ 62.—III. *ἐφ' ᾧ* and *ἐφ' ᾧτε.*

It is best to class with *ὥστε* the closely allied conjunction *ἐφ' ᾧ*, or *ἐφ' ᾧτε*, 'on condition that.'

The construction is (1) (like *ὥστε*) with the *acc. and inf.*, the negative being *μή*: or, (2) where the *narrative instinct* makes the writer vivid, and he presents the condition as a certain future fact, it is allowable to use (again like *ὥστε*) the *indicative*, naturally in the *future*, and the negative of course being *οὐ*.

§ 63.—1. *Infinitive.*

αἱρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους.—XEN. Hell. 2. 3. 11.
'Chosen to draw up laws.'

ἀφίεμέν σε ἐφ' ᾧτε μηκέτι φιλοσοφεῖν.—PLAT. Apol. 29, *c*.

'We discharge you, on condition you philosophize no more.'

[The inf. attraction, see above, § 27, holds good of course here also.]

. . . ἀποστερεῖν ἐφ' ᾧ κακόδοξος εἶναι.—XEN. Ages. 4. 1.

'To cheat (others) on condition of being (yourself) infamous.'

§ 64.—2. *Indicative.*

σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται.—THUC. 1. 113.

'Having made a treaty on condition of recovering the prisoners.'

[Notice especially this clear and vivid construction.]

VII.—LIMITATIVE SENTENCES.

§ 65. By limitative sentences are meant those clauses which qualify a statement and make it less absolute, less universal, less positive, etc.

Thus—'so to speak.'
'to form a conjecture.'
'to put the case briefly.'
are limitative sentences.

There are several idiomatic expressions in Greek of the above kind with which it is well to be acquainted; a few of them are subjoined.

ὡς ἔπος εἰπεῖν, 'so to speak.'

ἑκὼν εἶναι, 'voluntarily' (usually after *negative*.)

ξυνελόντι εἰπεῖν, 'to be brief,' 'in a word.'

[Lit. 'for a man to speak, summing it all up.']

ὅσον ἐμέ γε εἰδέναι, 'as far as I know.'

τὸ ἐπ' ἐμέ γε εἶναι, 'as far as I am concerned.'

ὡς εἰκάσαι, 'to form a conjecture.'

These infinitives are really of the *consecutive* class.

VIII.—TEMPORAL SENTENCES.

§ 66. The *temporal* conjunctions are *when, since, whilst, until, after that, before that.* Although the syntax of the temporal conjunctions is not difficult, a few hints about their usage may be of advantage.

Except where they are indefinite, (see above, §§ 20—22) the temporal conjunctions take the *indicative.* (The only exception to this rule is *πρίν*, whose regular construction is accusative with infinitive. *ἕως* and *μέχρι*, in the sense of 'until,' take subjunctive, but as we shall see, this is due to their indefinite meaning, which is inseparable from them.)

As however it is desirable that these notes should be useful for reference, as well as giving a more connected account of the Greek prose usages, I will give with each conjunction its regular construction with examples.

§ 67. *'When,' 'after that.'*

We shall see below, in the general hints on Greek prose composition (Notes on Idiom), that the Greek style being much more connected than modern English narrative is wont to be, we have in Greek far more grouping of facts together in the same sentence; and consequently, if we were to write down the literal translation of Greek narrative, we should have many more clauses beginning with 'when' than would be idiomatic in English of the present day.

Very frequently this is done by participles agreeing with the Subject: very frequently by genitive absolute.

There still remains another way of doing it, by the use of one or other of the temporal conjunctions: and these we will take in order.

§ 68. *ὡς*, *ἐπεί*, *ἐπειδή* } are the commonest: with the *indicative*: [negative *οὐ*.]

ὡς δὲ ἐπύθετο, προσῆλθε τῇ πόλει.—THUC.
'When he heard it, he approached the city.'

ἐπειδὴ ἐγένοντο ἐπὶ τῇ διαβάσει.—THUC.
'When they reached the passage.'

ἐπειδὴ δὲ ἔδοξε καιρὸς εἶναι, ἦρξε τῆς ἐφόδου.—THUC. 7. 5.
'When it seemed to be time, he led the attack.'

ἐπεὶ ξυνελέγη τὸ στράτευμα, πλεύσας, etc.—THUC. 7. 26.
'When the army was mustered, he sailed and,' etc.

All these describe simply the sequence of two events, as 'when' in English does. If however emphasis is to be laid on 'after that,' ἐπειδὴ is preferred.

§ **69.** ὅτε. A mistake is often made by beginners in the use of ὅτε. They know that τότε is 'then,' ὅτε 'when:' and so they use ὅτε to correspond in all cases to the English 'when.' The fact is that the uses of 'when' may be distinguished into:

(*a*) The *conjunctional* use; where the dependent clause fixes the time for the principal 'when it was ready, I came,' which is translated with ἐπεί, ὡς, or ἐπειδή.

And (*b*) the *relative* use; when the principal clause fixes the time for the dependent 'yesterday, when I was ill, I was in bed' which is turned by ὅτε; for ὅτε is used to mean 'at the time when.'

Hence in prose ὅτε is usually employed with *something like an antecedent*, or at any rate close to some verb or participle that fixes the time for it. The following examples will make this clear:

τὸ κατ' ἀρχάς, ὅτε Ὀλυνθίους ἀπήλαυνον.—DEM. Olynth. 2.
'At the beginning, when they were for rejecting the Olynthians.'

νῦν γάρ, ὅτε παρέσχεν.—THUC. 4. 85.
'For now, when there was a chance.'

τοὺς ὅτε ἐγὼ διεμαρτυρόμην λέγοντας.—DEM. Phil. 2.
'Those who spoke at the time when I was protesting.'

§ 70.—NOTE 1.

The indefinite usage ἐπειδὰν, ἐπὴν, ὅταν, (ὡς ἂν is never used temporal) with subj. and ἐπειδὴ, ἐπεὶ, ὅτε with optative has been already explained under indefinite sentences. (§§ 20—22.)

§ 71. '*As soon as.*'

The idiomatic Greek usage, if stress is to be laid on the *immediate sequence* of two events, is to employ ἐπεὶ τάχιστα or (commoner) ἐπειδὴ τάχιστα. If past events are being spoken of, the *indicative* is used, and naturally the aorist or pluperfect, as in English.

ἐπεὶ τάχιστα κατέστησαν.—THUC. 8. 90.
'As soon as ever they were established.'

ἐπειδὴ τάχιστα ὁ ὕπνος με ἀνῆκε, εὐθὺς ἀναστὰς ἐπορευόμην. PLAT. Prot. 310.
'As soon as ever sleep left me, I got up at once and came.'

ἐπεὶ δ' ἦλθε τάχιστα, ἀπεδυτο.—XEN. Anab. 7. 2.
'As soon as ever he came he sold.'

§ 72.—NOTE 1.

If the *future* is being spoken of, the indefinite form is naturally used: ἐπειδὰν τάχιστα (or ὅταν τάχιστα).

ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, ἀποπέμψειν.—XEN. Anab. 3. 1.
'That as soon as ever the expedition is over, he will send him back.'

[And this again when reported, or when employed to describe indefinite frequency in past time, would become ἐπειδὴ τάχιστα with the optative by strict sequence: as is clear on previously explained principles.]

§ 73. '*Since.*'

'Since' in English is used *temporally* in phrases such as 'since they have come, all is altered,' 'this is the third day, since it happened.'

The common Greek for 'since' (in this sense) is *ἐξ οὗ*, with *indicative.*

ἐξ οὗ οὗτοι πεφήνασι, τοιαυτὶ συμβαίνει.—DEM.
'Ever since these have appeared, such is the result.'

ἐξ οὗ τὰ ξενικὰ στρατεύεται, τοὺς φίλους νικᾷ.—DEM.
'Ever since the mercenaries have been serving, he conquers his friends.'

ὡς, with the *indicative,* is also used in the same sense.

ἡμέρᾳ τρίτῃ ὡς οἴκοθεν ὥρμησαν.—THUC. 4. 90.
'On the third day since they started from home.'

Other idioms:

ἡμέραι δὲ ἦσαν τῇ Μυτιλήνῃ ἑαλωκυίᾳ ἑπτά, ὅτε, etc.—THUC. 3. 29.
'It was seven days since Mytilene was taken, when,' etc.

The sentence may also be inverted in various obvious ways.

§ 74. '*Whilst.*'

ἕως, ἐν ᾧ, ἐν ὅσῳ, all with *indicative* [negative *οὐ*]:

ἐν ὅσῳ μέλλεται ταῦτα, προαπόλωλε, etc.—DEM. Phil.
'While this delay is going on, they are already lost.'

ἕως ἔτι μέλλει, ἐπαναμνῆσαι βούλομαι.—DEM. Phil. 2.
'While he is yet delaying, I wish to remind you.'

ἐν ᾧ ἄπεστι, 'while he is absent.'

[*μέχρι* is rarely used so.

μέχρι ἡγοῦντο, προθύμως εἱπόμεθα.—THUC. 3. 10.
'While they were leading, we eagerly followed.']

If it is desired to lay stress on the *duration* ('all the time that' something happens) *ὅσον χρόνον* is used, with the indicative of course.

§ 75.—NOTE 1.

All these are used (with ἄν if primary) in the indefinite construction when the sense requires it. See above, §§ 20—22.

In this case the negative is μή.

τροφὴν διδόναι ἐν ὅσῳ ἂν αὐτὸς ἀπῇ.—THUC. 8. 87.
'To give maintenance during his absence.'

§ 76. *'Before that'* πρίν.

The construction of πρίν is rather complicated, but exceedingly interesting: it is best grasped by dividing the sentences where it occurs into:

(*a*) Affirmative sentences (where we should naturally construe πρίν 'before that.')

(*b*) Negative sentences (where we should say 'until' as naturally as 'before that.')

§ 77. (*a*) The regular prose construction of πρίν in AFFIRMATIVE sentences is *accusative with infinitive.*

πρὶν ἡμέραν εἶναι κομίσαντες.—THUC. 4. 67.
'Fetching before it was day.'

εἰ πρὶν ἐπιβοηθῆσαί τινας ἐξέλοιεν.—THUC. 4. 69.
'If they destroyed the city before the succour came.'

δεῖξαι τῷ πλήθει, πρὶν τέλος τι ἔχειν.—THUC. 5. 41.
'To tell the people, before anything was finally settled.'

§ 78. The infinitive attraction naturally holds here (see § 27).

πρὶν ἔκπυστος γενέσθαι προσῆλθε.—THUC. 4. 70.
'He came up before he was discovered.'

§ 79. If there is any notion of a *race against time,* notice especially the neat Greek use of φθάνω (prop. 'to anticipate.')

φθάσας διέδραμε πρίν τινα κωλύειν.—THUC. 4. 79.

'He succeeded in traversing (Thessaly) before any one could stop him.'

ἐὰν φθάνωσι πρὶν ἀποθανεῖν.—ANTIPHO. 114.

'If they have time to do it before they die.'

§ 80. (*b*) In NEGATIVE sentences, (1) if the *time referred to is future,* the indefinite construction is naturally used precisely as with ἕως and μέχρι (see explanation, § 86).

Thus (primary) *Subjunctive:*

οὐκ ἀποκρινοῦμαι πρότερον πρὶν ἂν πύθωμαι.—PLAT. Euth. 295.

'I will not answer, till I learn.'

φημὶ δεῖν μηδένα αἰτιᾶσθαι πρὶν ἂν κρατήσητε.—DEM.

'I say you should blame none till you have won.'

(Historic, or after other optative.) *Optative.*

Past verb:

νομίσαντες οὐκ ἂν ἔτι τὸν Βρασίδαν προςαποστῆσαι οὐδὲν πρὶν παρασκευάσαιντο . . .—THUC.

'Thinking that B. would not cause any more revolts until they prepared. . .'

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθείη.—XEN. Cyr. 1. 4.

'He forbade any one to shoot till Cyrus was satisfied.'

(So after optative.)

[παρανῖσχον] ὅπως μὴ βοηθοῖεν . . . πρὶν διαφύγοιεν.—THUC. 3. 32.

'That they might not come to the rescue . . . till they had escaped.'

In all these instances the time referred to is *future,* even in the last three where it is *reported,* and so the principal

verb is historic. Thus they are quite distinct from those in the next section.

§ **81.** But (2) if the time referred to in both clauses is past, and the writer is saying that '*A did not occur till B occurred*,' and his object is to relate two *facts*, of which one was deferred *till the other happened*,

Then the indefinite construction is out of place, and, as is natural, πρίν takes the indicative.

οὐ πρότερον ἐνέδοσαν, πρὶν οἱ πελτασταὶ ἔτρεψαν.—Thuc. 5. 10.

'They did not give in till the skirmishers routed.'

οὐκ ἠξίωσαν . . . πρὶν μηνυτὴς γίγνεται.—Thuc. 1. 132.

'They did not think fit to . . . till he informed them.'

§ **82.** So where the *meaning* is negative, though the *form* is not.

λανθάνουσι τοὺς Ἀθηναίους πρὶν τῇ Δήλῳ ἔσχον.—Thuc. 3. 29.

'They were *unobserved* by the A. till they touched at Delos.'

οἱ ἄλλοι εἶργον, πρὶν . . . ἤρξαντο . . .—Thuc. 8. 105.

'The others *prevented* them, until (the enemy) began. . .'

§ **83.**—Note 1.

It should be observed in (*b*) (1) that precisely as ἕως, μέχρι, etc., take occasionally the subjunctive without ἄν in good prose, owing to their inherent indefiniteness, (see further explanation in § 87) so also for the same reason does πρίν. For the words meaning 'when,' 'how,' 'who,' 'of what kind,' etc., do not as naturally lend themselves to indefinite sentences as the words meaning 'until.'

μὴ πέμπειν πρὶν διαγνῶσι.—Thuc. 6. 29.

'Not to send before deciding.'

κακοὶ προφυλάξασθαι πρὶν ἐν τῷ παθεῖν ὦμεν.—THUC. 6. 38.

'We are negligent of precautions, till we are involved in the disaster.'

[*κακοὶ* = 'not good'; or rather perhaps the whole phrase means 'we do not take precautions.']

§ 84. NOTE 2.

It should be observed in § 80 that *πρίν* with the acc. and inf. may be used in prose even after negative sentences, where there is no idea of 'until,' but it simply means 'previously to.'

οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῷ ἔργῳ ἐσμέν, τούσδε παρεκαλέσατε.—THUC. 1. 68.

'Not before suffering, but after we are engaged, you invited these men.'

οὐδὲ γὰρ τούτων πρὶν μαθεῖν οὐδεὶς ἠπίστατο.—XEN. Cyr. iv. 3.

'Not even of this did any one know before learning.'

§ 85. NOTE 3.

Besides *πρίν* the same meaning is expressed by *πρότερον ἤ, πρὶν ἤ, πρόσθεν ἤ,* with the same constructions.

None of them however are nearly as common as *πρίν.*

It is well to notice that *πρότερον* is often used with the principal verb, leading up to *πρὶν* with the subordinate clause.

Some of the previous examples will illustrate this.

§ 86. '*Until.*'

ἕως, μέχρι, ἄχρι (or *μέχρι οὗ, ἄχρι οὗ*), *ἔστε.*

The construction depends on the meaning.

'*Until*' in its meaning is either definite or indefinite:

(*a*) If we say 'I waited there till the sun rose,' 'I did

not go away till I had found it,' the reference is to a *definite* point of time.

(*b*) If we say, 'I shall not go away till I find it,' 'I resolved to wait till the sun should rise,' we have an *indefinite* point of time: for the speaker implies that he does not know when the decisive thing will occur.

Now the simple rule is that (*a*) is indicative, (*b*) subjunctive (or optative if the leading verb is historic) just like other indefinites.

The examples will make this clear:

(*a*) *ἐμάχοντο μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν*.—Xen. Hell.
'They fought till the Athenians sailed.'

γέγραφε ὡς ἕκαστα ἐγένετο, μέχρι οὗ κατέπαυσαν τὴν ἀρχήν.
—Thuc. 5. 26.

'He has described all the details . . . till they destroyed the empire.'

ἀνθώρμουν, ἕως περ οἱ ὁπλῖται ἀπῆραν.—Thuc. 7. 19.
'They were moored opposite, till the soldiers weighed anchor.'

(*b*) *μέχρι δ' ἂν ἐγὼ ἥκω, αἱ σπονδαὶ μενόντων*.—Xen.
'Until I come let the treaty stand.'

σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα.—Xen. Hell. 3. 2.

'They made a treaty to last till the negotiations should be announced.'

[Converted by past verb from *ἕως ἂν ἀπαγγελθῇ*].

§ 87.—Note 1.

The only point to notice with reference to these indefinite usages of 'until' is that, although the common and natural prose use is to employ *ἂν* when the time is primary, yet the subjunctive is occasionally employed in good prose without *ἄν*. The fact is the words *ἕως*, *μέχρι*, etc., are by

nature so indefinite when applied to future time that the Greek mind does not require ἂν so imperatively to mark the indefiniteness.

Thus we find:

μέχρι πλοῦς γένηται.—THUC. 1. 137.
'Till we can sail.'

ἕως τὸν ὄχλον διωσώμεθα.—XEN. Cyr. xii.
'Till we can break thro' the crowd.'

§ **88.**—NOTE 2.

Also on the often recurring principle of Vividness, even after historic main verb this subjunctive occurs.

ἐβούλευσαν φυλάσσειν αὐτοὺς μέχρι οὗ τι συμβῶσι.—THUC. 4. 49.

'They resolved to keep them till they should come to terms.'

[Strict sequence μέχρι οὗ ξυμβαῖεν].

IX.—CAUSAL SENTENCES.

§ **89.** The connection of cause and effect like that of time, being most simply expressed by the participle, that construction is very frequently found.

προσδεόμενοι χρημάτων ἐξέπεμψαν ἀργυρολόγους ναῦς.—THUC. 3. 19.

'As they wanted more money they sent tax-collecting ships.'

θαρσεῖν ἐκέλευε προσιόντων ἑξακοσίων ταλάντων.—THUC. 2. 13.

'He bade them take courage as they had 600 talents of revenue.'

§ **90.** Very frequently again we find κατὰ with the accusative (κατὰ ξυμμαχίαν, 'on the strength of their being allies,' κατὰ τὸ ξυγγενές, 'on the ground of relationship,') or διὰ with the accusative (διὰ ταῦτα, διὰ ἔχθραν, etc.).

Especially useful is the construction of acc. inf. with τὸ, governed in this sense by διά (see § 40).

'He ran away, because no ally was present.'
ἀπέδραμε διὰ τὸ μηδένα ξύμμαχον παρεῖναι.

§ 91. But the use of causal *conjunctions* is still commoner, and their rules can be very briefly made clear.

The causal conjunctions all take the INDICATIVE [negative οὐ].

§ 92. In ordinary cases, where sequence of cause and effect is being related, ἐπεὶ, ἐπειδὴ, and ὡς are employed, ἐπειδὴ being perhaps the commonest.

These would be employed in such sentences as the following where the object is to *relate* the fact.

ἐπεὶ ψυχρὸν ἦν, πῦρ ἀνῆψαν.
'As it was cold, they lit a fire.'

ἐπειδὴ οὐχ εἷλον, ἀπεχώρησαν.
'Since they failed to take it they went away.'

§ 93. Where however we wish not to *relate* a fact but to *explain* a fact (where in English we should say 'because' rather than 'since' or 'as'), the Greeks prefer διότι or ὅτι.

Thus:

θαυμάζετε, διότι οὐ μέμνημαι.—AESCH. Tim.
'You are surprised because I don't know.'

ἔπεισαν ῥᾷον διότι ἔνδηλον ἦν.—THUC. 3. 36.
'They convinced them more easily because it was plain.'

διὰ τί; ὅτι εἴ τις φαῦλός ἐστι.—AESCH. Tim.
'Why?; because if any one is bad. . .'

So that as a broad practical rule we may say that we do not use ὅτι or διότι except when the fact comes first and the reason afterwards.

X.—CONCESSIVE SENTENCES.

§ 94. The concessive conjunctions, are 'even if,' 'although.'

These may be rendered literally in Greek by *καὶ εἰ, κἂν* (*καὶ ἐὰν*), or, if negative, *οὐδ' εἰ, οὐδ' ἐάν*: and the sentence will then be a common conditional sentence (§ 14—§ 19).

§ 95. Another, and perhaps commoner rendering, is by the use of *καίπερ*, with the PARTICIPLE.

καίπερ strictly means 'even,' and since 'even being' is equivalent to 'although he is,' *καίπερ* with partic. is often translated 'although.'

For example, if we wished to say in Greek, 'although he is an old man, he serves as a soldier,' we should say, *καίπερ γέρων ὢν στρατεύεται*: which literally means 'even being an old man he serves.'

But beginners always make the blunder of putting *καίπερ* with a finite verb, because 'although' in English takes a finite verb.

It should, therefore, be specially noticed that *καίπερ* always is used with a participle: [negative *οὐ*].

καίπερ ὄντες οὐ δεινοὶ μεμνῆσθαι, μνημονεύετε.—DEM. Phil. 2.

'Although you are not good at remembering, remember.'

καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη.—THUC. 4. 39.

'The promise although it was insane was fulfilled.'

NOTES ON IDIOM.

§ **96.** As soon as the learner has mastered the elements of the Greek accidence, and is beginning to find his way among the commoner constructions, he is met by the fact that it is quite possible to observe all the rules of accidence, and all the laws of construction or syntax, and yet to produce Greek prose which shall be utterly unlike that of the classical writers. The sentences thus produced are, in fact, grammatical, but *unnatural.*

Thus if we write in Greek, **ἔλαβον ἡδονὴν ἐν τῇ ἐκείνης ὁμιλίᾳ**, we write a sentence quite free from faults of accidence or syntax, and a sentence which is precisely the equivalent of the English 'I took pleasure in her society': and yet this sentence is so opposed to the *natural* way of expressing themselves which the Greeks adopted, that we say, and say rightly, that it is not Greek. It is contrary to the *idiom.* Idiomatically, that is, talking as the Greeks talked, we should express that English idea quite differently, and say, ἡδόμην ἐκείνῃ ὁμιλῶν.

It is clear that thoroughly to understand Greek idiom is a difficult thing, requiring long and careful study: and that in these notes, which are intended for young students, nothing more can be attempted than a general review of a few of the main differences between the English and the Greek *natural mode of expression,* so as to help the learner over some of the commonest and earliest difficulties he encounters in trying to turn English prose into Greek prose.

ABSTRACT AND CONCRETE.

§ **97.** The first point that it is necessary to impress on those who are to translate English into Greek, is the great simplicity and directness of Greek as compared with English. Constantly we come to a sentence in English expressed with abstract words to describe a concrete fact. This is so natural to us, that even in the simplest narratives abstract words and forms of expression are of frequent occurrence. Thus we say, to quote the instance just given, 'I took pleasure in her society,' where the Greeks said, 'I was pleased being with her.' Here in the English there are two abstract words 'pleasure' and 'society,' both of which the Greek avoids. In translating this into Greek the thing to do is to *neglect entirely the form* in which the English sentence appears, and *think only of the fact* which is being related: when that is clearly understood, then translate it into Greek in the simplest possible way. In this way, in this particular instance, we should arrive at the proper Greek phrase given above, ἡδόμην ἐκείνῃ ὁμιλῶν.

§ **98.** The above example is simple enough, and it might seem perhaps that it was unnecessary to dwell further on the point. But as a matter of fact it takes long practice and close attention before the learner is quite safe upon this point. The instinct which makes us employ abstract terms in English is so fundamental in our language, that it turns up in almost infinite variety, and it is quite surprising what a large item this single point constitutes in the teaching of Greek prose. Over and over again the learner will find he has noticed four or five such abstract phrases, and correctly turned them by resolving them into the concrete fact which they express, and yet that there are as many more which he has left unnoticed, and so failed to resolve. It may be said with truth, that when

this point is so clearly grasped that no further mistakes are made in it, one great and most important stage in Greek composition has been already passed. And those who have paid attention to the teaching of composition will further have observed the very great use which this matter is to the learner in clearing and strengthening his mind. The constant necessity under which he lies of recasting English sentences, of penetrating through the form to the substance, of analysing the real fact or thought conveyed, independently of the words which convey it, is a most valuable aid towards developing the logical and critical faculties, and stimulates accuracy of observation and clearness of thought to a remarkable degree. I have thought it best therefore to go somewhat more fully into this point, and to give more copious examples than is usually done, feeling convinced that this will prove of assistance to the student; and it will be found that frequently in the earlier, and to some degree in the later exercises, the reader is referred to this explanation and to the instances here given, as the most convenient means of helping him over difficulties of this class.

§ **99.** (1) Instances where the abstract word will be best expressed in Greek by a *verb:*

He asked this *question.*	τοῦτο ἤρετο.
I gave that *answer,* or *order.*	οὕτως ἀπεκρινάμην, or ἐκέλευσα.
He took my *advice.*	ἐπείθετό μοι.
The *combat* began.	ἤρχοντο μάχεσθαι.
She expressed her *surprise.*	θαυμάζειν ἔφη.
He announced the *failure* of his *enterprise.*	σφαλῆναι ἔφη ἃ ἐβουλεύετο.
He bragged of his *acquaintance* with . . .	ἐκαυχᾶτο ὅτι γιγνώσκοι.
He cast *imputations* upon.	κατηγόρει, or ᾐτιᾶτο.

I am in *peril* of death.	κινδυνεύω ἀποθανεῖν.
He gives *trouble* with his *interference.*	πολυπραγμονῶν λυπεῖ.
Their *expectations* were disappointed.	ἐψεύσθησαν ὧν ἤλπιζον.
According to our *custom.*	ὡς εἰώθαμεν.
We came to the *relief* of.	ἤλθομεν ὅπως βοηθοῖμεν, or βοηθήσοντες.
I regret my *mistake.*	λυποῦμαι ὅτι οὕτως ἥμαρτον.
I saw to my *sorrow, horror, surprise,* etc.	ἰδὼν ἐλυπούμην, ἠγανάκτουν, ἐθαύμαζον, etc.
To take *precautions.*	φυλάσσεσθαι.
He was forming a *plan* of *escape.*	ἐν νῷ εἶχε φυγεῖν.
I don't dispute his *guilt.*	οὐκ ἀπαρνοῦμαι μὴ οὐκ αἴτιον εἶναι.
After their *departure.*	ἐπεὶ ἀπῆλθον.
Rejected this *overture.*	οὐκ ἤθελε ταῦτα πράττειν, or ἃ ἐπηγγέλλοντο δέχεσθαι.
He had *confidence* in their *affection.*	τούτους ᾔδει φιλοῦντας αὐτόν.
He knew of many *combinations* to assassinate.	πολλοὺς ᾔσθετο ξυνομόσαντας, etc.
Attempt his *rescue.*	πειρᾶσθαι ἐξελεῖν, or σῶσαι.
He represented the *necessity* of securing his *friendship.*	ἔφη φίλον ἐκεῖνον ποιεῖσθαι δεῖν.
To sacrifice his personal *feelings,* etc.	ἀφεὶς ἃ αὐτὸς ἐβούλετο, etc.

Note.—It is perhaps as well to say that in this and the following sections the examples are selected (with a view to their practical utility) chiefly from the exercises: though care has been taken that they may be of a kind to be also generally instructive to the composer.

§ **100.** (2) Instances where the abstract phrase will be best expressed by a *participle* in Greek.

[A little reflection will show that there are many cases where an English phrase may be turned indifferently in two or three of these ways, *e.g.*, either by participle or verb, or again by subordinate sentence: but this may be safely left to the learner's instinct or choice]:

With *astonishment* (anger, etc.,) I saw:	εἶδον θαυμάζων, or as before ἰδὼν ἐθαύμαζον.
He said with a *smile*.	μειδιάσας εἶπε.
Without *speaking* (shooting, etc.)	οὐδὲν εἰπών, οὐκ ἀφιεὶς τὸ βέλος, etc.
In his *absence* he was condemned.	κατεκρίθη ἀπών.
He went away with the *promise* to . . .	ἀπῴχετο ὑποσχόμενος . . .
Started in *pursuit*.	διώξοντες, or διώκοντες ἀπέδραμον.
The country under *government* of . . .	ἡ χώρα ἡ ἀρχομένη ὑπό . . .
I learnt from his *conversation*.	διαλεγομένου αὐτοῦ ἔμαθον.
In *doubt* what to do . . .	ἀπορῶν τί χρὴ δρᾶν.
After his *arrival*, after *dinner*, etc. . . .	ἀφικόμενος, δειπνήσας . . .
[Or if the subject of the main verb is different]:	ἀφικομένου, δειπνήσαντος αὐτοῦ . . .
He perished in the *engagement*.	μαχόμενος ἀπέθανε.

(So 'on the field of *battle*, etc.)

[Similarly with an infinity of expressions describing the circumstances, as, 'by trial,' πειρώμενος; 'after much

trouble,' πολλὰ πονήσας; 'by importunity,' λιπαρῶν, etc.; 'amid general silence,' πάντων σιγώντων.]

I convict him of *falsehood*.	ἐλέγχω αὐτὸν ψευδόμενον.
He asked him his *object* in doing so.	ἤρετο τί βουλόμενος ταῦτα δρᾷ.
He was dispirited by the death of the dog.	γνοὺς θανόντα τὸν κύνα ἠθύμησε.
He repulsed their desperate attempts.	κρατερῶς πειρωμένους ἐς φυγὴν καθίστη.

§ **101.** (3) Instances where an *adjective* will be used in Greek, the English substantive being simply often ignored:

Suffer *ill-treatment*.	κακὰ, or δεινὰ πάσχειν.
I paid a large *sum*.	πολλὰ ἀπέδωκα.
Behaving with *cruelty*, *politeness*, etc.	ἄδικα πράσσων . . ἀστεῖον, χαριέντα ἑαυτὸν παρέχων . . .
I dispute his *guilt*.	ἀμφισβητῶ μὴ αἴτιον εἶναι αὐτόν.
By the *justice* of his judgments.	ὡς δίκαια δικάζων, or δίκαιος ὢν κριτής.
In a state of *felicity*.	εὐτυχὴς ὤν.
A lover of *beauty*.	φιλῶν τὰ καλά.

[And similarly, many abstract expressions are done by the neut. adjective: as, 'the instability of fortune,' τὸ ἀστάθμητον τῆς τύχης; 'expediency,' τὸ σύμφερον; 'utility,' τὸ ὠφέλιμον; 'ambition,' τὸ φιλότιμον. So in the phrase 'The *uncertainty* of the *prospect* of *success*,' a triple abstract expression is neatly turned in Greek by τὸ ἀφανὲς τοῦ κατορθώσειν, a phrase of Thucydides, who in his speeches has many instances like the above].

The original inequality was diminished.	οὐκέτι ὁμοίως ἥσσονες ἦσαν.

§ **102.** (4.) Instances where the Greeks use a *dependent clause*; in these cases the English will be found often to

have the advantage in brevity, while the Greek is simpler. It is done:

§ 103. (*a*) With oblique questions: as—

To consider the best *method* of doing.	σκοπεῖν ὅπως ἄριστα δράσουσι.
He explained the *origin, source*, etc.	ἐξηγήσατο ὁπόθεν ταῦτα γέγονε.
I knew the *purpose* of his *action*.	ᾔδη τί ἄρα διανοεῖται ταῦτα δρῶν.
No one can tell the *number*, the *size*, the *extent*, the *nature*, etc.	οὐδεὶς οἶδε ὅσοι, ὁπόσος, . . . ὁποῖος . . . and similar oblique interrogatives.
Imagine my *delight*.	ἐνθυμεῖσθαι ἔξεστι ὡς ἥσθην.
I perceived his *condition*.	ᾐσθόμην ὅπως διάκειται.
I asked about the *time* of *punishment*.	ἠρόμην πότε δέοι δίκην δοῦναι.
Seeing the *occurrence*.	ἰδὼν τί γίγνεται.
They revealed his *hiding-place*.	ἤγγειλαν ὅπου κεκευθὼς εἴη.
He acquainted them with their *destination*.	. . . ὅποι ἴοιεν.
Thank him for his noble *conduct*.	ἐπαινεῖν αὐτὸν ὡς γενναῖα ἔδρασε.
The trumpet gave *signal* for the *duties* of the day.	διὰ σάλπιγγος ἐσημαίνετο ὅ,τι ἑκαστότε δέοι γενέσθαι.
He described the *details*.	ἔγραψε ὡς ἕκαστα ἐγένετο.

§ 104. (*b*) With conjunctions.

He devised the following *plan* of *escape*.	τοιόνδε ἐμηχανήσατο ἵνα ἐκφύγοι.
I must provide for the *contingency* of his *coming*.	φυλακτέον μοι ἢν ἔλθῃ.
He had need of his *services*.	ἐκεῖνον ἐπροθυμεῖτο ἑαυτῷ ὑπηρετεῖν, or whatever verb is suitable.

They are brave in any *contingency*.	ἀγαθοὶ ἄνδρες εἰσὶ κἂν ὁτιοῦν γένηται, or ἐς πάντα.
He took the first opportunity of. . .	ἐπεὶ πρῶτον οἷός τ' ἦν. . .
(Drive them to despair) by such an illtimed *exercise of vigour*.	εἰ οὕτως ἀκαίρως βίᾳ χρήσαιντο, or some such phrase.

§ 105. (*c*) Again with relatives.

(He continued) his narrative.	ἃ ἔλεγε.
A man of his acquaintance.	ἀνήρ τις ὃς γνώριμος ἦν.

§ 106. (5.) Instances where in English the subject is inanimate or abstract, while in Greek it is *the person who does the thing*.

His *hopes* were raised by the news.	ταῦτα ἀκούσας ἀνεθάρσησε.
Precautions were taken to prevent.	εὐλαβοῦντο μή πως . . .
His *experience* had taught him to observe.	ὑπ' ἐμπειρίας οἷός τ' ἦν καταvοεῖν.
Humanity would have afforded *refuge* to strangers.	πάντας ἔδει ἂν ξένον δέχεσθαι.
Had not a *danger* threatened him.	εἰ μὴ κινδύνου ἐπῄσθετο.
His *influence* would aid the *wish* of the senate.	πείσειν ἤμελλε οὗτος τοῖς βουλευταῖς συμπροθυμούμενος.
(Fearing) lest *old feelings* of kindness should revive.	μὴ τῆς πρότερον φιλίας ἀναμνησθεῖεν.
The *approach* of night secured them.	νυκτὸς ἐπιγενομένης ἐσώθησαν.

His *generosity* won their *affection.*	*οὕτως ἀγαθὸς ἦν ὥστε σφόδρα ἐφιλεῖτο.*
The *gratitude* he thus won excited him to . . .	*τοιαύτην δὲ χάριν εὑρὼν μᾶλλον προὐθυμεῖτο.*
Had not *fortune* intervened.	*εἰ μὴ κώλυμά τι ἐγένετο,* etc., or *ἐκωλύετο.*
Some plan is in *progress.*	*μηχανῶνταί τι.*
This *expedition* destroyed their reputation.	*οἱ δὲ οὕτω σφαλέντες ἥττους δὴ ἐγένοντο τῷ ἀξιώματι.*
His *fate* was reported. . .	*ἤγγειλαν τεθνηκότα.*
Their *increased numbers* struck him.	*κατενόησε πλείονας γενομένους.*
Their *orders* were limited to the *delivery* of the *message.*	*οὐδὲν ἄλλο εἴρητο αὐτοῖς πλὴν λέγειν τὰ ἐπεσταλμένα.*
The *distance* retarded her proceedings.	*βραδύτερον ἔπρασσε ταῦτα τοσοῦτον ἀποῦσα.*
The *urgency* of his *need* was such that. . . .	*οὕτω σφόδρα ἔδει ὥστε. . . .*

SENSE.

§ 107. We have seen that one great difference between the idiom of Greek and English lies in the fact that the Greeks preferred often to express in the concrete what we express in the abstract. This is a very important point, and the learner will constantly have to be reminded of it.

There are many other ways, however, besides this, in which the greater complexity and artificiality of much English writing (especially in more modern times,) is unsuited to Greek idiom, and requires to be recast in the translating.

It is a good general rule, therefore, whenever the learner has to translate into Greek any English phrase at all artificial or idiomatic—indeed in all composition except

the simplest narrative—to accustom himself always to think of *exactly what the fact is that is being related,* and to shake himself quite free from the *form* in which (in the English) that fact is conveyed. If he clearly grasps the notion that everything is best put into Greek in the *simplest* and most *direct* way, he will at once make a great improvement in his style, and be saved from falling into innumerable unnaturalnesses of expression, which may be quite logically and grammatically correct, without being idiomatic: that is without being good Greek.

§ **108.** Put into the shortest form, the rule will be, *think of the sense.*

It may seem superfluous to advise a course that is so obvious in translating: but anybody who has had experience in teaching, or even has advanced a little way in learning, composition in the dead languages, will know how often at first one is tempted to translate the words, without thinking of the sense. People who only know one language often read and even use language themselves with only a general and approximate idea of what the words convey: and one of the most necessary things in translation is to weigh accurately and examine closely, before attempting to turn it, the precise meaning of the English.

It will be best, as in the case of the Abstract and Concrete, to give several instances of the ways in which phrases thus require recasting, to bring them to a sufficiently plain statement of fact to suit the Greek idiom. These will be drawn partly from the earlier exercises, and partly also from the later ones.

§ **109.** (1) Some of these will depend on the brevity or elliptical nature of the English.

In these cases the learner soon gets to feel a qualm in

translating literally: and when that stage is reached, then his attention is awake, and he soon masters this point.

I send to inquire.	*πέμπω τοὺς πευσομένους*, or *ὅστις πεύσεται.*
I have to do a thing.	*δεῖ με δρᾶν.*
He did his best to . . .	*πάσῃ μηχανῇ ἐχρῆτο ὥστε . . .*
I am to be married.	*μέλλω γαμεῖν.*
It was sure to succeed.	*κατορθῶσαι* (or fut.) *ἤμελλε.*

§ 110. (2) Some will be due to the metaphorical or picturesque instincts of English.

Here a caution is necessary. If the metaphor is important, if the word is chosen consciously to convey the metaphor, and it is a real loss to the piece to omit it, then it is best to attempt to convey it in Greek. But much more often the metaphor is a *worn-out* one: *i.e.*, the word is used to express the plain meaning, without any one noticing or attending to the metaphor: in this case the SENSE must be given and the metaphor abandoned.

(See note on metaphors below, where the matter is fully explained.)

He *came off* the victor.	*ἐνίκησε* simply.
He took *no end* of trouble.	*πολλὰ ἐπόνησε*, or *οὐδὲν οὐκ ἔδρασε*, or *παντὶ τρόπῳ ἐπειρᾶτο*, etc.
They *cast about* them.	*ἐσκόπουν.*
He *engrossed* the conversation.	*μόνος ἀεὶ ἔλεγε*, or *οὔποτε ἐπαύετο λαλῶν*, etc.
Night *drew* on.	*νὺξ ἐπῄει.*
It *cost* much labour to get.	*οὐκ ἄνευ πολλοῦ πόνου ἐκτησάμην.*
In *my eyes* he is the wisest.	*ἡγοῦμαι* . . . or *ἐμῇ γνώμῃ*, etc.
He was made a *laughing stock.*	*γελοῖος ἐγένετο.*

To *maintain* absolute silence.	σιγῶν ἀνέχεσθαι, or σιωπῶν διατελεῖν, etc.
The prophecy *came* true.	ὁ χρησμὸς ἐγένετο, or ἐτελέσθη.
They won the *day*.	ἐκράτησαν, etc.
Died on the *field* of battle.	μαχόμενος ἀπέθανε.
Lay *hands* on a person.	βιάζεσθαι, or βιαίως χρῆσθαί τινι.
Keep your eye on him.	ἐπισκόπει, etc.
Receive with *open arms*.	φιλικῶς δέχεσθαι.
Matters were now *ripe*.	ἕτοιμα ἦν ἅπαντα, or παρεσκεύαστο τὸ πρᾶγμα.
To break his word.	ἐξαπατᾶν ἃ ὑπέσχετο.
His mind was *haunted by* a dread.	ἐξεπλήσσετο ἀεὶ φοβούμενος.
Silence *reigned* through the rooms.	ἐν ἡσυχίᾳ ἦν πάντα τὰ οἰκήματα.
It will be fatal to *look back*.	ἀποκνοῦντος ἐκείνου πάντα ἀπολεῖται.
He raised the *standard* of revolt.	φανερῶς ἀπέστη.

§ 111. (3) Often the change depends on the use of prepositions in one language or other: see Prepositions.

To come *for* judgment.	παρελθεῖν ἐπὶ τὴν κρίσιν.
No one of my time.	οὐδεὶς τῶν ἐπ' ἐμοῦ.
Died *of* the plague.	νόσῳ ἀπέθανε.
Made an additional offering.	πρὸς τούτοις ἄλλο τι ἔθυσε.
I charge *with* stealing.	αἰτιῶμαι . . . ὡς ἔκλεψε.
My hopes were raised *by* the announcement.	ἐπήλπισέ με ἀπαγγείλας.
It is for me to do it.	ἐμόν ἐστι δρᾶν.
It was for the king to order.	τοῦ βασιλέως ἐστὶ κελεῦσαι.

§ 112. (4) A great many are pure turns of phrase peculiar to one special language.

As well as *ever*.	οὐχ ἧσσον ἢ πρότερον.
So *to speak*.	ὡς ἔπος εἰπεῖν.
No sooner had . . . than . .	ἐπεὶ τάχιστα . . . τότε δὴ . . .
He was heard *to say*.	ἤκουον αὐτοῦ λέγοντος.
What do you *mean by* going away?	τί βουλόμενος ἀπέρχει;
What *makes* you think?	τί μαθὼν νομίζεις; (see Participles.)
Not *consistent with his honour*.	αἰσχρὸν ἦν, or οὐκ ἄξιον τοιούτου ἀνδρός.
He was thought the *personification of evil*.	πάντων βδελυρώτατος, or θεοῖς ἔχθιστος ἐφαίνετο εἶναι.
He *had the magnanimity* to respect him.	οὕτω μεγαλόθυμος ἦν ὥστε ἐπαινεῖν.
Demanded honourable terms of peace for his ransom.	σπονδὰς ἠξίου ἐπὶ καλοῖς ποιεῖσθαι, ὥστε ἐλεύθερον ἀφεῖναι αὐτόν.
His *only chance* was to depart.	οὕτω μόνον ἂν ἐξέφυγε εἰ, etc., or similar phrase.
He fell *a sacrifice* to his enemy's temper.	χαλεπαίνοντος ἐκείνου ποτὲ ἀπώλετο.
They fled to the *nearest* buildings.	ἔφυγον ὡς ἕκαστός τι οἴκημα ἴδοι.
In the *hour* of need he deserted me.	προὔδωκέ με μάλιστα δεόμενον.
Their *hearts* were set on . . .	use ἐπιθυμῶ, etc.
They *threw themselves* on his mercy.	ἐνέδοσαν ἑαυτούς.
To *lose no time* in doing.	φθάσαι δράσαντες, or ὡς δύναιντο τάχιστα.
The decision often *changed hands*.	πολλάκις ἔδει ἄλλους ἄλλοτε βουλεῦσαι.

To be on the *point* of doing.	μέλλειν δρᾶν.
Made for the shelter of the forest.	εἰς τὴν ὕλην κατέφυγε.
He *lost sight* of the island.	οὐκέτι ἑώρα τὰς νήσους.
Sorrow *sate* on every face.	πάντες ἐβαρύνοντο τῇ ὄψει, or φανεροὶ ἦσαν δυσθυμοῦντες, etc.
With the gold *on his person.*	ἔχων τὸν χρυσόν.
Ready to serve *with his life.*	καὶ ἀποθανεῖν ἐθέλων ὑπὲρ αὐτῶν.
Stand upon *niceties* (be punctilious.)	ἀκριβολογοῦμαι.
Words grew high between them.	ἐπικραίνοντο διαλεγόμενοι, or some such phrase.
Give the alarm.	ἐξεγείρειν, or ἀγγεῖλαι τὸ πρᾶγμα, etc.
Lay *stress* on the *letter* of the law.	ἀκριβῶς χρῆσθαι τῷ νόμῳ.
His *hands* were strengthened.	ἐθάρσησε, or τοῦτο θάρσος παρεῖχε, etc.

§ **113.** (5) Several again are further developments of the principle of Abstract and Concrete treated above. The advice to the student is always: *Get down to the fact, the thing done by the person,* and you are safe.

To make his *advance* less interrupted.	ἵνα ἧσσον κωλύοιτο προϊών.
His *journey* was an *unreasonable adventure* on an *improbable design.*	ἀνοήτως ἐδόκει ὡρμῆσθαι ἐφ' ἃ οὐκ εἰκὸς ἦν ἐκτελέσαι, or some such turn.
He was disappointed by unexpected *accidents,* etc.	πολλάκις ἀπροσδοκήτως ἔτυχε σφαλείς.

This *news* was far from removing their *suspicions.*	ταῦτα πυθόμενοι οὐχ ἧσσον ὑπώπτευον.
He rejected the *advice* of several.	πολλῶν πειθόντων οὐκ ἤθελε.
A work on which their *safety* depended.	ἔργον οὗ ἔδει πρὸς τὸ ἀσφαλεῖς εἶναι, or ὃ ἐκτελέσαι ἔδει ἢ μὴ ἀσφαλεῖς εἶναι.
He retained complete *presence of mind.*	οὐδαμῶς ἐταράχθη.
Who ever was the author of the *mischief.*	ὅστις ἦν ὁ ἀδικήσας.
He used the *language of rebellion.*	ὕβριζε τοῖς λόγοις ὡς ἀποστησόμενος.
To prevent *confusion* arising in chance *conflicts.*	ἵνα μὴ εἰκῇ συμμίξαντες ταραχθεῖεν.
It suited their *situation and quality.*	ἐπιτήδειον ἦν τοιούτοις γε οὖσι καὶ οὕτω διακειμένοις.
According to the *system* of ancient warfare.	ὡς εἰώθεσαν οἱ πάλαι πολεμοῦντες.
He perceived the *resistance* he might expect.	ᾔσθετο μεθ' ὅσης δυνάμεως ἀντιστῆναι μέλλοιεν.
In order to cover his *perfidy.*	ἵνα μὴ φανερὸς γένοιτο προδότης ὤν, (or use λανθάνω).
His *conduct* was *open to the suspicion* of *concert*	τοιαῦτα ἐποίει ὥστε εἰκότως ὑπωπτεύετο τοῖς πολεμίοις συμπράσσειν.
No *extremity* would make them fail, (they said).	οὐκ ἂν σφαλῆναι οὐδ' ἂν εἴ τι γένοιτο.
Nothing but invincible courage could have enabled.	οὐδ' ἂν ἐδυνήθη εἰ μὴ ἀρετῇ ἀήσσητος ἦν.
The *passions* of the people proved stronger than their *principles.*	ὁ δὲ δῆμος οὕτω ἐθυμοῦτο ὥστε καὶ τοῦ θείου (or τῆς δίκης) ὀλιγωρεῖν.

§ **114.** (6) Others are due to the *vagueness* of phrase,

allusiveness of style, etc., compared with the *simple precision* of the Greek.

He conquered his *feelings*, (*i.e.* anger).	κάτεσχε τὸν χόλον.
They dreaded the *effect* of such a tone upon him.	ἐδεδοίκεσαν μὴ τοιαῦτα ἀκούσας χαλεπαίνοι.
The general by the rapidity of his *movement*.	ὁ στρατηγὸς θᾶσσον ἐπαγαγὼν τὸ στράτευμα.
It *moved* them more to see, . .	ἠγανάκτουν μᾶλλον ἰδόντες.
Their *motives* were questioned. (Meaning corruption.)	ἐπῃτιῶντο αὐτοὺς ὡς αἰσχροκερδεῖς εἶεν, or ὡς διεφθαρμένους.
There is no *reaction*. (Meaning, in desire for the scheme.)	οὐδὲν μεθεστήκασιν ὧν ἐπόθουν.
The *language* he used is indescribable, (*i.e.* he swore fearfully).	θαυμασίως ὡς ἐλοιδορεῖτο καὶ ἐσχετλίαζε.
No one *appeared*, (*i.e.* came forward).	οὐδεὶς παρῆλθε.

§ 115.—THE NEGATIVES.

There are two negatives in Greek, μή, and οὐ. Fully to understand the difference between them, so as to be certain always to use them right, and to be able to explain all the exceptional and subtle usages, is a matter of some difficulty, which the learner must not expect to grasp completely till he has progressed a considerable way in Greek. At the same time it is necessary, even for elementary Greek composition, to understand something about the subject, and the outline of the principle may be given in tolerably simple language, so as to help the learner at least over a good many difficulties.

§ **116.** The difference between *οὐ* and *μή* may be stated broadly, as follows:

οὐ is used in those clauses which appear as negative *statements; μή* is used in those clauses which appear as negative *conceptions.*

That this is an abstract way of putting the point, which is quite certain to produce very little impression on the learner at first, is unfortunately inevitable. But the way to grasp the subject is to look closely at the various usages, and then recur to the definition; and so to continue comparing the facts with the definition until the principle which determines the facts becomes rooted in the mind. And it is not at all difficult to become familiar with many, or indeed most, of the commoner usages, and so to proceed gradually to a fuller understanding of the rarer and subtler applications.

It will be best, therefore, to give tolerably full examples of the various ways in which *οὐ* and *μή* are used, and so to give shape and substance to what would otherwise be only a barren formula.

§ **117.** Remember, then, *οὐ* is used in those clauses which appear as negative *statements.*

Thus:

Nothing happens.	οὐδὲν γίγνεται.
You must not do it.	οὐχρὴ δρᾶν.
I should not have come.	οὐκ ἂν ἦλθον.
It cannot be that you will not help me.	οὐκ ἔσθ' ὅπως οὐκ ἐπαρκέσεις μοι.
He announced that nobody was there.	ἀπήγγειλεν οὐδένα παρεῖναι, or παρόντα.
I perceive that no one knows.	αἰσθάνομαι οὐδένα εἰδότα.
Will you not go?	οὐκ ἄπει;

I asked her why she had not done it. — ἠρόμην αὐτὴν τί οὐκ ἐποίησε.

Although I had nothing I was rich. — ἐπλούτουν καίπερ οὐδὲν ἔχων.

§ **118.** Observe that we have used the word statement to include interrogative sentences.

§ **119.** Observe also, that οὐ is still used, and not μή, when the sentence is put obliquely. The fact that the statement (or question) is *reported*, makes no difference to the negative. (This is very important, because the rule is often so stated as to beguile the learner into believing that the Oratio Obliqua turns οὐ into μή.)

§ **120.** On the other hand, μή is used where the clause appears as a negative *conception*.

This is chiefly divisible into such heads as sentences expressing *purpose*, *consequence*, *prohibition*, *petition* (oblique), *condition*, *indefinite*, and such ideas. The main usages are given below under their respective heads.

§ **121.** (1) *Purpose.*

In order that I might not do it. — ἵνα μὴ δράσαιμι.

So after ὅπως and ὡς, and in all Final and Delib. sentences.

§ **122.** (2) *Precaution, suspicion,* etc.

I fear this may happen.	δέδοικα μὴ γένηται τοῦτο.
Mind you don't do it.	ὅρα ὅπως μὴ ποιήσεις.
	(or simply) ὅπως μὴ ποιήσεις.
I suspect he may come.	ὑποπτεύω μὴ ἔλθῃ.

[So even after neutral words like 'expect,' 'think,' where there is any notion of *fear* or *precaution.*]

There was expectation of revolution. — προσδοκία ἦν μή τι νεωτερίσωσι.—THUC.

§ **123.** (3) Closely allied to this is what we may call the *interrogative* and *elliptical* use of μή.

(*a*) Perhaps this may be or is true. — μὴ τοῦτο ἀληθὲς ᾖ (or even ἐστί.) (Common in Plato, etc.)

Here, probably, originally some verb is omitted: 'see, consider whether this may not be, is not, true.' This is equally good in the negative form, thus:

Perhaps this may not be true. — μὴ τοῦτο οὐκ ἀληθὲς ᾖ.

(*b*) Did you do it? — μὴ ἐποίησας τοῦτο;

[Probably originally also an elliptical phrase, 'whether you may not have done it?' a more *delicate* way of asking.]

§ **124.** (4) *Prohibition* (with *Pres. Imp.* or *Aor. Subj.*)

Don't do it. — μὴ δρᾶ, or μὴ δράσῃς.

§ **125.** (5) So in the *oblique* negative *petition.*

I asked him not to do it. — ᾔτησα αὐτὸν μὴ δρᾶν.

And similarly after all allied words, as βούλομαι, θέλω, κελεύω, δεῖ, χρή. ὤφελον, ἀνάγκη, etc.

§ **126.** (6) *Consequence.*

They were so ignorant as to know nothing. — οὕτως ἀμαθεῖς ἦσαν ὥστε μηδὲν εἰδέναι.

[It is instructive to compare this with the usage of ὥστε with οὐ, when not the *natural* but the *actual* consequence is related, *i.e.*, when the negative *conception* is

abandoned for the negative *statement*, there being a narrative stress on the *fact occurring*:

They were so ignorant that (as a fact) they knew nothing.	*οὕτως ἀμαθεῖς ἦσαν ὥστε οὐδὲν ᾔδεσαν.* [See § 51.]

§ **127.** (7) *Condition.*

If you don't come.	*ἐὰν μὴ ἔλθῃς.*
If I were not to do it.	*εἰ μὴ δράσαιμι.*
If I had not been there.	*εἰ μὴ παρῆν.*

§ **128.** (8) *Indefinite.*

Whenever you don't eat.	*ὅταν μὴ φάγῃς.*
All who were not rich.	*ὅσοι μὴ πλούσιοι εἶεν.*

[*ὅσοι οὐ πλούσιοι ἦσαν* is quite good Greek, but means 'all those *definite* persons who, *as a fact*, were not rich': again negative statement substituted for negative conception.]

So,

Those who are not ill.	*οἱ μὴ νοσοῦντες.*

[*οἱ οὐ νοσοῦντες* is possible Greek, but means 'certain special not diseased persons': neg. *statement.* The other is *generic:* 'the class of not diseased persons': neg. *conception.*]

§ **129.** (9) *Negative conception* generally.

We cannot conceive *non-entity.*	*οὐ δυνάμεθα ἐννοεῖν τὸ μὴ ὄν.*
I failed owing to *not being clever.*	*ἐσφάλην διὰ τὸ μὴ σοφὸς εἶναι.*
It is disgraceful that no one should know.	*αἰσχρὸν μηδένα εἰδέναι.*

[Here 'the not-being,' 'my not being clever,' 'the notion of nobody knowing,' are the negative conceptions;

and generally μή is used so, wherever a *sentence* is treated as a substantive, which is very common in Greek.]

§ **130**. Under this head too, it will be clearest to class those instances of μή which occur where, in English, we have no negative, sometimes called the *redundant* μή.

The principle is easily explained:

In English we say, 'I deny that he did it.'

In Greek, if you use a negative word like 'I deny' with a subordinate sentence, the subordinate sentence must have a negative too; the feeling no doubt being that the *total result* (which is negative) ought to be conveyed by the subordinate clause, as well as by the main verb.

A few instances are subjoined:

I deny that he did it.	ἀπαρνοῦμαι μὴ ἐκεῖνον δρᾶσαι.
I dispute the existence of this.	ἀμφισβητῶ μὴ εἶναι τοῦτο.
They hindered me from coming.	ἐκώλυσάν με μὴ ἐλθεῖν.

§ **131**. Further, the commoner usages of double negatives ought to be set down, in order that the learner may get some idea of the whole subject.

οὐ μή.

(*a*) Will you not forbear to talk nonsense? οὐ μὴ φλυαρήσεις;

(μὴ, because of the idea of avoiding, forbidding: negative conception.)

(*b*) There is no chance of his coming. οὐ μὴ ἔλθῃ.

(Elliptical: the negative form of § 123 *a*. Lit., There is no fear, no question, no chance of his coming: a strong form of denial.)

§ **132**. μὴ οὐ.

Just as in § 130 we saw that a negative verb (forbid,

deny, prevent, dispute, etc.), requires the negative in Greek to be expressed in the dependent clause, in order to satisfy the Greek demand for clearness and completeness; so, if the main verb is further negatived (actually or virtually), the *μὴ* of the dependent clause is changed into *μὴ οὐ*.

I don't deny his doing it.	*οὐκ ἀπαρνοῦμαι μὴ οὐκ ἐκεῖνον δρᾶσαι.*
I don't dispute the existence of this.	*οὐκ ἀμφισβητῶ μὴ οὐκ εἶναι τοῦτο.*
They did not hinder me from coming.	*οὐκ ἐκώλυσάν με μὴ οὐκ ἐλθεῖν.*
What hinders my coming? (= nothing hinders).	*τί κωλύει μὴ οὐκ ἐλθεῖν ἐμέ;*

In certain writers it is sufficient that in the principal clause the word shall be a word not strictly negative, but describing shame, horror, blame, or some such semi-negative idea, to change the *μὴ* of the dependent clause into *μὴ οὐ*.

It is great folly not to think.	*πολλὴ ἄνοια μὴ οὐχ ἡγεῖσθαι.* —PLAT. Symp.
It is disgraceful not to be zealous.	*αἰσχρὸν μὴ οὐ προθυμεῖσθαι.* PLAT. Theaet.

Thus the general rule for the use of *μὴ οὐ* is this: Wherever the negative of the dependent clause is *μή*, there, if the main clause be further negatived, *μή* will change to *μὴ οὐ*.

CONNECTION.

§ **133.** It is very important to notice the connection of sentences in the ordinary Greek prose styles. In English, so many writers adopt a disjointed, abrupt, pithy, curt

style, where the effect is produced by a series of touches or details, in no grammatical connection with each other, that it is necessary to observe the complete difference of Greek in this matter.

It is scarcely too much to say, that in a Greek narrative *every* sentence is connected with what goes before, in one way or other.

§ **134.** (*a*) In the first place, with the assistance of participles and dependent clauses, a great many facts are told *in one sentence.*

Take a sentence chosen quite at random from Thucydides (4. 74.):

οἱ δὲ ἐπειδὴ ἐν ταῖς ἀρχαῖς ἐγένοντο | καὶ ἐξέτασιν ὅπλων ἐποιήσαντο, | διαστήσαντες τοὺς λόχους | ἐξελέξαντο τῶν τε ἐχθρῶν καὶ οἳ ἐδόκουν μάλιστα ξυμπρᾶξαι τὰ πρὸς τοὺς Ἀθηναίους ἄνδρας ὡς ἑκατόν, | καὶ τούτων πέρι ἀναγκάσαντες τὸν δῆμον ψῆφον φανερὰν διενεγκεῖν, | ὡς κατεγνώσθησαν | ἔκτειναν, | καὶ ἐς ὀλιγαρχίαν τὰ μάλιστα κατέστησαν τὴν πόλιν.

Here, independently of smaller subdivisions which might in places be made, there are eight distinct actions described by verbs or participles. Now in English, it is quite conceivable, if the book were written in one of the more modern styles, that this one sentence might appear somewhat as follows:

'No sooner, however, had they been appointed, than they held a levy of the army. They drew up the various companies apart from each other, and selected certain of their private enemies, and those who were supposed to be most implicated in the recent dealings with the Athenians. These amounted to about a hundred men. They then forced the people to pass a public vote of condemnation upon them; and when they had been condemned, they put

them to death. This done, they established a more oligarchical form of government in the city.'

Notice here: In the Greek there are only *three principal verbs*, *ἐξελέξαντο, ἔκτειναν, κατέστησαν*, all the other facts being conveyed in *subordinate* clauses of various kinds. In the English there are no less than *seven* main verbs.

It is clear that, in translating into Greek, we have to apply the reverse process, and often group the sentences more together, by dint of using participial clauses, and conjunctional clauses, according as they seem to fall in naturally. This is especially the case when, as in the instance given above, we are following the successive acts of *the same main subject;* but even where, in English, different subjects come in, they may often be, by a slight recasting of the sentence, really grouped round the main subject, or at any rate coupled to it by conjunctions, or the invaluable genitive absolute. Skill and accuracy in grouping sentences in a natural Greek manner can only be acquired by reading and carefully observing the Greek writers' narratives; and the vivid descriptions of Thucydides are especially instructive. One very great help to this will be found to be the reverse process of translating Greek from time to time on paper, not into the same continuous and complex style, but into the natural and more jerky and curt English.

§ **135.** (*b*) But also the learner must carefully notice the connection of sentences *with each other.* Nothing is so commonly neglected by the beginner in Greek prose as the necessary linking of sentences together, whether by particles or otherwise.

Again, let us convince ourselves of this by taking a casual narrative chapter of Thucydides, and writing down all the beginnings of sentences; *i.e.*, all the new starts which he makes after colons or full stops. Any teacher

will find this practical proof a simple and finally effective way of inducing those whom he teaches to imitate their authors in this point.

Let us take for example Thucydides, 4. 27, the famous chapter about Kleon and Nikias at Athens; and if we write down all the beginnings of the sentences after full stops or colons, they will be found as follows:

ἐν δὲ ταῖς Ἀθήναις—πάντων δὲ—καὶ μετεμέλοντο—Κλέων δὲ—παραινούντων δὲ—καὶ γνοὺς—καὶ ἐς Νικίαν. That is, *δὲ* four times, *καὶ* three times.

Or again, Chapter 29:

καὶ πάντα—τὸν δὲ—οἱ γὰρ στρατιῶται—καὶ αὐτῷ—πρότερον μὲν γὰρ—πολλῷ γὰρ—σφίσι μὲν γὰρ—ἐπ' ἐκείνοις γὰρ—εἰ δ' αὖ—λανθάνειν τε. That is, *γὰρ* five times; *καὶ* twice; *δὲ* twice; *τε* once.

In no single case is there a sentence unconnected. And the same, with the rarest possible exceptions, would be found to be the case whatever passages of Greek narrative were chosen.

§ 136. The commonest connections are naturally—

καὶ, *δὲ* (and rarely *τε*), 'and' (where *δὲ* is *second* word).

ἀλλὰ, 'but.'

οὖν, *τοίνυν* (or often *δὴ*), 'therefore,' (both *second* words): if a very emphatic word is wanted to stand first, *τοιγαροῦν* is used.

γὰρ, 'for' (*second* word).

μέντοι, 'however' (*second* word).

For others, see the Index of Particles, etc.

§ 137. One caution must be observed, and that is with

reference to μὲν as a connecting particle. μὲν connects the clause in which it occurs with what *follows* only; it always looks forward to a δὲ in a subsequent clause to answer to it. It is, therefore, *no use* as a connecting particle with what precedes, and if it is found at the beginning of a sentence, some other particle will be found with it.

Thus, turning over the fourth book of Thucydides again, we find μὲν appearing at the beginning of sentences as follows:

χρόνου μὲν οὖν—σφίσι μὲν γάρ—πρότερον μὲν γάρ—οἱ μὲν δὴ—καὶ Βάττος μὲν—καὶ ἐς μὲν ἄνδρας.

In every case with some other particle to couple it to the preceding part.

§ **138.** (*c*) A word should be said also about the *relative* connection. Those who have learned to write Latin prose have got so accustomed to beginning sentences with turns like these:

Quae quum ita essent.
Quod ubi senserunt.
Qua re perfecta, etc.

and the relative forms such a neat and close connection, that they are liable to do the same in Greek. But the *relative is not used as a connection* between sentences in Greek under ordinary circumstances; except in sentences of the following kind, where previous facts or arguments are summed up:

ἃ δὴ γνόντες.	*ὧν δὴ ἕνεκα.*
ἃ ἐνθυμούμενοι.	*ἃ εἰδώς, σκοπῶν,* etc.

[Also in a few short phrases like *ὧν ἀφικομένων* (THUC.), the common *ὅπερ καὶ ἐγένετο* ('which actually occurred,' of events foreseen or suspected,) *ὅπερ ἤκουσα* (PLAT.), *ὅθεν γίγνεται* (PLAT.) and *δι' ὅ*.]

§ **139.** (*d*) A word should be said too about ὥστε as a connection. In English after mentioning a number of facts or grounds leading up to an action or a conclusion, we often continue (after a full stop) thus: 'Accordingly they decided . . .' or 'And so they departed . . .' In Latin this would be *itaque* or *igitur*. In Greek this may be neatly done by ὥστε, used without altering anything else in the sentence.

Thus, after a full stop:

Accordingly the matter prospered . . .	ὥστε τὸ ἔργον προὐχώρησε. —THUC. 8. 68.
Therefore (they said) not even these were worse . . .	ὥστε οὐδὲ τούτους χείρους εἶναι.—THUC. 8. 76.

[An excellent instance; for the accus. infin. here is due to the Oratio Obliqua, not to ὥστε, else it would be μηδὲ.]

See Section 59.

TENSES.

§ **140.** Greek like the English is very rich in tenses, and the usage of them is to a great extent very closely analogous in the two languages: but there are some differences, of which it will be well to present the most important.

§ **141.** (1) *Aorist in oblique moods.*

The first thing that strikes any one who carefully looks at the Greek verb, and compares the tenses with English, is that there is in the subjunctive, optative, imperative, infinitive, not one tense, but two, the present and aorist, which are used apparently at first sight without difference of meaning.

Thus:

That I may do it.	ἵνα δρῶ, or ἵνα δράσω.
That I might do it.	ἵνα δρῴην, or ἵνα δράσαιμι.
Do it.	δρᾶ, or δρᾶσον.
To do it.	δρᾶν, or δρᾶσαι.

where a distinction seems to be made in Greek which we do not make in English.

The first notion a learner gets into his head, is that the aorist in these moods is somehow *past*. This is a complete mistake, and must be carefully guarded against.

The learner should get the conception that the only difference between the aorist and present *in any mood except the indicative** is the rather fine distinction between the act regarded as a single occurrence, not considering it as protracted (aorist), and the act regarded as extended in time (present).

Thus:

{ *νοσῆσαι*, to fall sick.'
{ *νοσεῖν*, 'to be sick.'

{ *εὐτυχῆσαι*, 'to get good luck.'
{ *εὐτυχεῖν*, 'to be lucky.'

{ *πείθειν*, 'to urge.'
{ *πεῖσαι*, 'to prevail.'

In these cases and others like these there is a real difference due to the tense; for from the nature of the verb the act beginning or the act completed is different from the process: so here it is necessary to use one rather than the other. But with many verbs it is not so; and

* *Note.*—It should perhaps be mentioned as an obvious exception to the above statement about the aorist, that where an *indicative* aorist is turned by Oratio Obliqua into *Infinitive*, *Optative*, or *Participle*, the idea of *past-ness* will naturally be retained.

there it is obvious, (and there are a vast number of cases), that it is quite indifferent which we use: either would do equally well. In many cases, again, one would be, not *necessary*, but more *natural* than the other: and it is desirable to get into the habit of thinking which is the most natural, and always having them *both ready* to use.

The beginner usually employs the aorist far too little, because, as he thinks from English to Greek, he thinks of λαμβάνειν, λαμβάνοιμι, λαμβάνωσι, before λαβεῖν, λάβοιμι, λάβωσι. And the only way to get to use the Greek tenses in a *natural* manner is to notice and imitate the usage of the prose writers, and always pause and think of the aorist before writing down the present.

§ **142.** (2) *The aorist indicative* (or *participle* in place of indicative clause.)

This of course *is* past: the mistake made about this is not to use it enough. We have in English a tense exactly corresponding to the aorist, as 'I went,' 'I bought,' 'I was wounded,' and we use it very frequently, as is natural, in relating narrative. The Greeks, however, use it *still more frequently;* and unless the learner's attention is directed to the point, he is sure to use *perfect* or *pluperfect* in cases where the Greek naturally employs *aorist.*

§ **143.** Thus, *constantly with participles* (where we have no aorist):

Having cut down trees.	δένδρα κόψαντες.
As they *had* been invited by the Athenians they sailed there.	ἐπικαλεσαμένων τῶν Ἀθηναίων ἔπλευσαν ἐκεῖσε.
Although he *had* done no wrong he was killed.	ἀπέθανε καίπερ οὐδὲν ἀδικήσας.

§ **144**. Again, with *conjunctions*:

When they *had* reached the place they disembarked.	ἐπειδὴ ἀφίκοντο ἐξέβησαν.
If I *had* known, I *should not have* done it.	εἰ ἔγνων οὐκ ἂν ἔδρασα.

§ **145**. Constantly again, in *Oratio Obliqua*:

He announced that they *had* taken the city.	ἤγγειλεν ὅτι εἷλον τὴν πόλιν. [For this, see § 148.]

§ **146**. (3) *Idiomatic use of the present.*

The *present* is used in Greek where we use the *perfect*, in cases where the act or practice described extends *from the past up to the present time.*

Thus:

I have been waiting a long time.	πάλαι προσδοκῶ.
I have been ill these three years.	τρία ἤδη ἔτη νοσῶ.

§ **147**. (4) *Future Passives.*

There are two future passives which sometimes puzzle the learner a little: they are in fact quite easy to understand.

One is formed from the aorist (1st or 2nd as the case may be) and is usually called the 1st or 2nd future. Hardly any verb has both of these, and the meaning is precisely the same. We will call this for clearness the Aorist-future.

The other is formed from the perfect, and is usually called by the barbarous name of the paulo-post-futurum: we will call it the Perfect-future.

Now the Aorist-future and Perfect-future differ precisely as the aorist and perfect do.

The Aorist-future describes a future act.

The Perfect-future describes a future state.

Take a few instances:

θάπτω, bury.	A.F.	ταφήσομαι, 'I shall be buried.'	}
	P.F.	τεθάψομαι, 'I shall be in the grave.'	
δέω, bind.	A.F.	δεθήσομαι, 'I shall be imprisoned.'	}
	P.P.	δεδήσομαι, 'I shall remain in prison.'	

§ **148**. (5) There is one mistake which all beginners make about tenses, and which often costs them much trouble to get rid of; and that is with reference to the Oratio Obliqua, where ὅτι is used.

Take this sentence in English:

'When I *was* young, I *was* ignorant: but I *am* desirous now of correcting that ignorance.'

No one here can doubt that the imperfect is used in the first clause, the present in the second. But suppose it appears in the Oblique Form: it will then read:

'He said that when he *was* young, he *was* ignorant: but he *was* desirous now of correcting that ignorance.'

Our English Oratio Obliqua turns *is* into *was:* and the learner is certain at first to be confused by this unfortunate English usage. The only safety is *always to turn it into Oratio Recta* first, always to see *what tense the speaker used.*

In Greek, however, the *tenses* will remain as in Oratio Recta, and if we employ the Vivid style (explained in § 31) the sentence will read thus:

ἔφη ὅτι νέος μὲν ὢν ἀμαθὴς ἦν· νῦν δὲ τῆς ἀμαθίας βούλεται ἀπαλλαγῆναι.

To make this still more clear, I will give a few instances of the Greek as beginners will write it, compared with the true Greek.

(*a*) 'She appealed to them to assist her father, who for their sakes *had* become poor.' [She said 'has.']

ᾔτησεν αὐτοὺς τῷ πατρὶ βοηθεῖν, ὃς ὑπὲρ ἐκείνων πτωχὸς γέγονε; [or in strict Oblique sequence *γεγονὼς εἴη*: but the beginner says *ἐγέγονει.*]

(*b*) 'They expressed indignation at the orders he *had* issued.' [They said 'the orders you *have* issued': but the Greek (see § 142) would here probably use the aorist, and say the 'orders you *issued*,' and so when oblique it is :]

δεινὸν ἐποιοῦντο εἰ τοιαῦτα παρήγγειλε. [But the beginner would say *παρηγγέλκει*, or some such hideous word.]

(*c*) 'They announced that they *held* the acropolis, and that the general *was* a prisoner.' [They said 'we *hold*,' '*is* a prisoner.']

ἤγγειλαν ὅτι ἔχοιεν (or *ἔχουσι*) *τὴν ἀκρόπολιν, καὶ ὁ στρατηγὸς δεδεμένος εἴη* (or *ἐστί*). [But the beginner would say *εἶχον* and *ἦν*.]

From these instances the following clear rule may be inferred.

In the Oratio Obliqua, in English the *tense* is changed: in Greek, *you may change the mood,* (to *Optative,* if required,) but *you may not change the tense.*

ATTRACTION.

§ **149**. Many idioms in Greek are due to *attraction, i.e.,* to the change of a word in a sentence from what it would naturally and grammatically be, to something else, usually

some other case or termination, in consequence of the presence of another word to which it is *attracted* or assimilated. This long definition will be better understood after looking at the instances.

§ 150. (*a*) The commonest is the *relative attraction.*

With the treasures which his father left.	*σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπε.*—XEN. Cyr. III. i. 33.

[Here naturally it would be *οὓς* after *κατέλιπε*, but *θησαυροῖς* attracts it.]

From the cities which he persuaded.	*ἀπὸ τῶν πόλεων ὧν ἔπεισε.*—THUC. 7. 21.

[For *ἀπὸ τῶν πόλεων ἃς.*]

This occurs also with the antecedent omitted.

In addition to what they acquired.	*πρὸς οἷς ἐκτήσαντο.*—PLAT. Gorg. 519 (*a*).

[For *πρὸς τούτοις ἅ.*]

Usually this takes place only where the relative would naturally have been accusative. This, however, need not necessarily be so: there are instances of datives being attracted.

§ 151. (*b*) Another attraction common in prose is the phrase *οὐδεὶς ὅστις οὐ* (lit. 'no one who not,') *i.e.*, 'everybody.'

In this phrase *ἐστὶν* is originally understood 'there is no one who not,' and in the nominative it is quite natural, and there is no attraction.

In the oblique cases, however, when *ὅστις* is governed by a verb or something, *οὐδεὶς* does not remain nom. but is attracted into the case of *ὅστις*. Thus:

There is no one whose father I might not be. — *οὐδενὸς ὅτου οὐκ ἂν πατὴρ εἴην.*—PLAT. Prot. 317, C.

He upset every one with his tears. — *κλαίων οὐδένα ὅντινα οὐ κατέκλασε.*—PLAT. Phaed. 117, D.

§ **152**. (*c*) Another neat attraction occurs in phrases like these:

It is wonderful how true your words are. — *ὑπερφυῶς ὡς ἀληθῆ λέγεις.*—Phaed. 66, A.

With a wonderful amount of sweat. — *μετὰ ἱδρῶτος θαυμασίου ὅσου.*—Rep. 350, D.

[For *ὑπερφυές ἐστιν ὡς, θαυμαστόν ἐστιν ὅσου.*]

This is very common with adverbs, as in the first instance.

§ **153**. (*d*) So again, 'a man like you' is naturally in the nominative, *ὁ οἷος σὺ ἀνήρ.*

This is also attracted in the oblique cases of *ἀνήρ.*

It is hard for people like us. — *τοῖς οἵοις ἡμῖν χαλεπόν.*—XEN. Hell. 2. 3. 25.

§ **154**. (*e*) Another usage which naturally is classed as an attraction is the Greek form of expression:

δίκαιός εἰμι τοῦτο ποιεῖν, meaning 'It is just that I should do this' (whether the right belongs to the person himself or to other people: *i.e.*, whether in the sense 'I have a right to do this,' or 'I am bound to do this,' 'I deserve to suffer this.')

Thus:

It is fitting that he should perish. — *δίκαιός ἐστιν ἀπολωλέναι.*—DEM.

I have a right to punish. — *δίκαιός εἰμι κολάζειν.*—ARIST.

They have reason to mistrust. — *δίκαιοί εἰσιν ὕποπτοι εἶναι.*—THUC.

PARTICIPLES.

§ 155. One important stage in doing Greek prose is surmounted when the learner is familiar with the use of the Greek participle. There is no way so common, as we have seen, of connecting several clauses together so as to make one sentence, as by the use of the participle. If the action in the participial clause is done by the main subject, then naturally the participle agrees with that. If the action is done by some other agent, who already appears in an oblique case, governed by some verb or preposition, then the participial clause is attached equally easily to that. Or again, if the substantive agreeing with the participle does not appear in the sentence elsewhere, then by aid of the genitive absolute it can be introduced in the most perfectly natural manner.

The use will be best understood by observing in the following instances the various notions which can be expressed in Greek by the participle.

§ 156. (1) *Time.*

When he had done this he sat down.	ταῦτα πράξας ἐκαθέζετο.
As he was sleeping they killed him.	ἀπέκτειναν εὕδοντα.
While she was alive he treated her as a friend, but after her death he forgot her.	ζώσῃ μὲν ὡς φίλῃ ἐχρῆτο, θανούσης δὲ ἐπελάθετο.
It checked me in the midst of my talk.	μεταξὺ λέγοντα ἐπέσχε.—PLAT.

[The neatness of this use is apparent: and the large number of tenses in the Greek participle (pres. aor. perf.

fut.) makes the use of them vastly larger than in Latin or English.]

So gen. abs.

When the enemy arrived there, they were gone.	ἀφικομένων τῶν πολεμίων, ᾤχοντο.

To this we should add some phrases which in English are often expressed by adverbs.

At last he died.	τελευτῶν ἀπέθανε.
Do it instantly.	ἀνύσας δρᾶσον.

For an instance of a number of participial clauses in one sentence we cannot do better than refer to the passage of Thucydides (4. 74) quoted under the head of connection (§ 134).

§ **157.** (2) *Means;* 'by.'

He escaped by running away.	ἀποδραμὼν ἐσώθη.
They live by plunder.	λῃζόμενοι ζῶσιν.

§ **158.** (3) *Circumstances.*

Under these circumstances I shall go away.	τούτων ὧδε ἐχόντων ἄπειμι.
The rest stood while he spoke.	περιεστηκότων τῶν ἄλλων διελέγετο.

§ **159.** (4) *Cause;* 'since,' 'because.'

This is why I say so, because I wish . . .	λέγω τούτου ἕνεκα, βουλόμενος . . .—PLAT.

So of the *pretext, cause assigned,* or *state of things to be assumed,* with ὡς.

They are angry on the ground that they have been neglected (?).	[illegible], ὡς [illegible]—[illegible]
You listen to them, supposing them to know (?).	ὡς εἰδότων ἀκούετε (?).—[illegible]
Let us say, on the assumption that you are in earnest (?).	[illegible], ὡς σοῦ σπουδάζοντος (?).—Gorg. [illegible] c.

§ 160. So with ἅτε or οἷα, to express the ground (?).

Inasmuch as he was a child, he liked . .	ἅτε παῖς ὤν, ἥδετο—Xen.
. . . into the city, seeing it had been opened.	ἐς τὴν πόλιν ἅτε ἀνοιχθεῖσαν.—Thuc. 4. 130.
As the city was in a state of sedition, they send.	οἷα στασιαζούσης τῆς πόλεως πέμπουσι.—Thuc. 8. 95.

These usages are very important and useful, and should be carefully observed.

§ 161. (5) *Purpose*, 'in order that.'

The future participle with or without ὡς.

Instances of this have been given sufficiently fully under Final Sentences: so that one will suffice.

[The ὡς gives the reason as *suggested*, or *avowed*, or *alleged*.]

He seized him with the intention of killing him.	εἷλε αὐτὸν ὡς ἀποκτενῶν.

§ 162. (6) (*Condition*) 'if.' (Neg. μή.)

They would not have cared if they had not supposed.	οὐ γὰρ ἂν ἔμελεν αὐτοῖς μὴ ὑπολαμβάνουσι. — Dem. Phil. iii. 122.

If any one had heard it he would have disbelieved.	ἠπίστησεν ἄν τις ἀκούσας.—Dem.
If I heard it I should not be silent.	ἀκούσας οὐκ ἂν σιωπήσαιμι.

§ **163.** (7) (*Concessive*) 'though.'

Though we seek we cannot find.	ζητοῦντες οὐχ εὑρίσκειν δυνάμεθα.
With little power we try much.	ὀλίγα δυνάμενοι πολλὰ ἐπιχειροῦμεν.

[Constantly with καίπερ : as]

Although they knew, they worshipped.	καίπερ εἰδότες, προσεκύνησαν.—(Xen.)

Etc. See Concessive Sentences § 95.

§ **164.** It should further be noticed, in dealing with participles, that in the case of the impersonals ἔξεστι, δεῖ, πάρεστι, etc., in the participial construction, it is the *accusative absolute*, not *genitive absolute*, which is used. This is a very terse and neat usage, and should specially be observed.

When you had a chance you would not do it.	ἐξὸν οὐκ ἠθελήσατε.—Thuc.
Though they had agreed, they could not make the attempt.	δεδογμένον αὐτοῖς, ἀδύνατα ἦν ἐπιχειρεῖν.—Thuc.

So εἰρημένον, 'though it had been stated' (in the treaty, etc.).

προσῆκον, 'while it was fitting.'

δοκοῦν, 'whereas they resolved.'

παρασχόν, 'when an opportunity offered.'

And ἄδηλον ὄν, δυνατὸν ὄν, παρόν.

§ 165. We should further observe various idiomatic uses of participles with other verbs.

§ 166. All *perception* verbs (see § 26):

I know that I am.	οἶδα ὤν.
I perceive that you are.	αἰσθάνομαί σε ὄντα.

§ 167. All *emotion* verbs (see however also § 32):

I like eating.	ἥδομαι ἐσθίων.
I am ashamed to tell you.	αἰσχύνομαι λέγων.

[*i.e.* 'I do tell you and it causes me shame': observe the difference between this and αἰσχύνομαι λέγειν, 'I don't tell you, from shame.']

I am disgusted at being beaten.	ἀγανακτῶ ἡσσώμενος.

§ 168. So verbs of *beginning* and *ending*, *enduring* and *permitting*, often take participle. But the dictionary will settle these points best, as the usage depends on the particular verb; and it often happens that another verb with the same meaning will have a different construction.

The following nearly always take participles:

περιορᾶν, 'to allow' (gen. to 'look on' with indifference at some outrage).

ἀνέχεσθαι, 'to endure.'

ἄρχεσθαι, 'begin.'

λήγειν, παύεσθαι, 'to cease.'

διατελεῖν, 'to continue' doing.

§ 169. Finally observe those verbs which describe the manner of an action, and which take the action-verb as a participle.

I *chance* to arrive.	τυγχάνω ἀφικόμενος.
I departed *unawares.*	ἔλαθον ἀπιών.
He *came in first* in the race.	ἔφθασε τρέχων.
We entered the city *just in time*, before . . .	ἐφθάσαμεν ἐσιόντες, πρὶν . . .

These are of constant recurrence, and should be watched for: as though the ideas can be sometimes expressed in more literal accordance with the English, the above are the *natural idiomatic* Greek expressions.

§ 170. Here we should perhaps not pass over the two idiomatic participial expressions

τί μαθών; and τί παθών;

τί μαθὼν τοῦτο ποιεῖς, literally, 'having learnt what do you do this?' is idiomatically used for

'What put you up to doing it?' 'What made you do it?'

So, τί παθὼν τοῦτο ποιεῖς; literally, 'having suffered what do you do this?' is used for

'What ails you that you do this?' 'What is the matter with you that you do this?'

THE MIDDLE VOICE.

§ 171. To understand thoroughly the use of the middle voice is a matter of time; but it is necessary to say something about it, for beginners often get a confused idea that the middle voice is simply reflexive, and that if τύπτω means 'I beat,' τύπτομαι means 'I beat myself.'

It is better, therefore, to state at once plainly that *the Middle Voice is not simply reflexive.*

We want to know, however, not merely what it is not, but what it is; and perhaps the clearest way of putting it is to say that the person's self is not the *direct object* (of the middle verb), but the indirect or *remoter object.* Or, to put it another way,

In the active verb, the Person is the Agent.

„ middle „ „ „ both Agent *and Recipient*; (and not, as in the erroneous theory commented on above, the agent and *object*).

A few instances will make this clear:

λούω τὰ ἱμάτια, 'I wash clothes.'	*λούομαι τὰ ἱμάτια*, 'I wash *my* clothes.'
φέρω, 'I carry.'	*φέρομαι*, 'I carry off as my own,' 'I win.'
ἀπωθέω, 'I repel' (anything from anybody).	*ἀπωθοῦμαι*, 'I thrust away from myself' (*e.g.* enemies, etc.)

From this simple principle all the special uses of the middle voice are derived. These will not be given exhaustively here, as they will be found in grammars; but it will be perhaps as well to subjoin the principal kinds into which they are naturally divided, with instances of each.

§ **172.** (1) *Self-advantage.*

This is naturally the commonest use of the middle, and indeed might almost be called the genus, the special uses being the species.

		Act.	*Med.*
Ex.	*φέρω*,	carry.	carry off, win.
	σώζω,	save.	save for self, bring safe home, keep safe, etc.
	κομίζω,	transport.	recover, get back (lost).
	τιμωρῶ,	redress another's wrong.	redress your own, take vengeance on.

§ 173. (2) *Intransitive.*

Specially common in verbs of motion. Remember that the middle is used not because the person is acted on (which may accidentally be the fact), but because the person derives the advantage, is affected by the result, of the action.

		Act.	Med.
Ex.	ἐπιθεῖναι,	put upon.	attack.
	κοιμάω,	lull.	sleep.
	παύω,	stop (another).	cease.
	ἐπείγω,	hurry (another).	make haste.
	φαίνω,	show.	appear.
	ἀπέχω,	deter.	refrain, hold aloof.

And the three following, especially, which take, if active, acc., if middle, gen.:

ἔχω,	hold.	cling to.
λαμβάνω,	"	"
μεθεῖναι,	let go.	leave hold of.

§ 174. (3) *To get done.*

The active 'to do;' the middle, by natural transition from its original meaning, 'to get done.'

		Act.	Med.
Ex.	γράφειν,	write.	get entered, (and so) accuse.
	ποιεῖν,	do.	get done.

And specially the following:

χράω,	give oracle.	get oracle given.
μαντεύω,	give prophecy.	get a prophecy.
θύω,	sacrifice (of priest).	get sacrifice offered (of general).
δικάζω,	decide suit.	get decision, go to law.

§ 175. (4) *Mental.*

There is something so eminently self-affecting about mental actions as opposed to bodily, that we are not surprised to find the use of the middle extended to these.

		Act.	*Med.*
Ex.	ποιεῖν,	make.	estimate.
	τίθημι,	put.	consider.
	σκοπεῖν,	look at.	reflect on.

Under this head comes διανοοῦμαι, not found active.

§ 176. (5) *Reciprocal.*

A natural extension again is to the case of reciprocity, which is one way of the original agent deriving ultimately to himself the result of the act.

		Act.	*Med.*
Ex.	ἀμείβω,	change.	exchange.

Under this head come the reciprocal words,

διαλέγομαι,
διακελεύομαι,
διακηρυκεύομαι,
διαβεβαιοῦμαι,
} which are not found active.

The preposition διά, expressing *mutual* action, is obviously the natural one to this meaning.

§ 177. (6) *Special.*

A few special usages (where the meaning gets considerably altered) may be added; they will fall, however, under one or other of the previous heads, and all depend really on the same fundamental principle.

ἀποδοῦναι,	give.	sell.
δανείζω,	lend.	borrow.
μισθόω,	let.	hire.
λύω,	release.	ransom.
σπένδω,	pour libation.	make truce.

METAPHORS.

§ **178.** A great deal of difficulty is found by the beginner in the matter of metaphors; and some teachers rather increase than diminish the difficulty by giving sweeping and injudicious general rules. For instance, the following rule I have known to be given: 'Always translate your metaphor into the same, or the corresponding metaphor in Greek.' This rule if followed universally would, as we shall see, land us in many absurdities in Greek.

§ **179.** Now, if we consider the facts of the two languages, the first thing that strikes us is that English is a tongue which is *exceedingly full* of metaphors, very much more so than either Greek or Latin.

A few of these are collected in § 110. But it would suffice to extract nearly any passage of modern English (in which effectiveness of style is aimed at) to convince the student of this. Any passage of any length from Macaulay, or Merivale, or Prescott, would be certain to contain several metaphorical phrases.

§ **180.** The next point we observe is that there is a great deal of difference in the stress laid by the author on the metaphor. Occasionally, if you omitted the metaphor, you would destroy the whole point of the piece. But much more often the metaphor is only a picturesque way of describing quite a simple idea, and many other metaphors, or even the simple unadorned statement, would do equally well. Often, again, the metaphorical word or phrase is quite *worn out*, and the writer uses it quite unconsciously, without the smallest stress on the metaphor, and indeed not observing that it is a metaphor.

§ 181. Now, as in Greek metaphors are much rarer, and the natural mode of expression is a simple one, it is an obvious inference that a great many of the metaphors that meet us in English must, in translating, be exchanged for the direct and simple statement. And this is what we have to do. It is only in the first of the three cases mentioned above, viz., where the *metaphor constitutes the point* of the sentence, that the Greek would retain it. And this also will generally be where in English the metaphor is expanded into a real simile, so that the piece cannot be adequately rendered without translating also the comparison. But in ordinary cases the *sense* should be alone thought of, and the particular picturesque or metaphorical form of expression in the English should be abandoned in turning the passage into Greek.

For instance, in the phrases,

'He fanned the flame of sedition;'

'He raised the standard of revolt;'

'While the crash of the throne is resounding in our ears;'

'The heart of the country is sound;'

[And many others, see § 110],

the metaphor ought to be dropped, and that phrase chosen which will most simply and clearly give the sense.

On the other hand, in that fine peroration of Macaulay's, which is given in the Rhetorical Exercises (part 4):

'Fling wide the gates to that force which else will enter through the breach,'

the metaphor is really the point of the clause: and to paraphrase it would be to lose the beauty and colouring and force of the original. Consequently we must here keep it: and since you cannot in Greek rush abruptly into

a metaphor, but must prepare the way for it, the sentence will best run somewhat as follows :

> . . . *καὶ ὥσπερ ἐν πόλει τὰς πύλας ἀνοίξατε τοῖς ὑπὲρ τῶν τειχισμῶν μέλλουσιν ἐπεισπηδήσεσθαι,*

where *ὥσπερ ἐν πόλει* smoothes the passage for the metaphor, so that it appears as a full-blown simile.

If the point be observed, a very little practice will give the learner quite sufficient skill in thus paving the way for his metaphors in Greek in the few cases where they ought to be retained.

MISCELLANEOUS.

§ 182. We may, lastly, observe one or two small points of idiom which scarcely admit of being classed under any of the previous heads.

§ 183. In dialogue the Greeks, being much more excitable in their temper than we are, were much less content with short replies 'yes,' 'no,' 'certainly': and in place of these we find a large variety of (negative and) affirmative answers.

Thus:

Affirmative.	*Negative.*
μάλιστα.	*οὐδαμῶς.*
πῶς γὰρ οὔ;	*ἥκιστά γε* . . . ., etc.
πάνυ μὲν οὖν.	Or some word answering more precisely to the question is often employed.
φαίνεται.	
κινδυνεύει.	
πάνυ γε.	
ἔστι ταῦτα.	*e.g.* 'Did you ever' . . . .? *οὔποτε.*
ναί,	
ἔοικεν.	'Has anybody' . . . .? *οὐδείς.*

Affirmative.	*Negative.*
ἀληθῆ λέγεις.	Can they . . . . ? οὐ γὰρ δύνανται, etc.
παντάπασί γε.	
δῆλα δή.	
τί μήν;	
καὶ μάλα.	

§ **184**. *Interrogations.*

In *interrogations* the Greeks have several special usages which perhaps it is as well to notice.

§ **185**. (1) Where an affirmative answer is expected, as in the phrase 'did not you do it?' the Greeks use οὐ, the idiom being in fact like ours.

Did not we defend our country?	οὐ γὰρ ἐμαχόμεθα ὑπὲρ τῆς πατρίδος;

So οὔκουν = not therefore?

Am I not then here?	οὔκουν πάρειμι;

§ **186**. (2) A very common usage, however, in these cases, especially where the question is *indignant* or *impatient*, is to say πῶς οὐ instead of οὐ.

Is it not disgraceful?	πῶς οὐ δεινόν ἐστι;
Are you not destroying your city?	πῶς οὐ διαφθείρετε τὴν πόλιν;

§ **187**. (3) In Plato and Xenophon, ἄλλο τι, or ἄλλο τι ἤ, is very commonly used for the Latin 'nonne': (being really a condensed phrase asking whether the *fact is otherwise; i.e.*, is it not so?)

Is not part body and part soul?	ἄλλο τι ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχή; — PLAT. Phaed.

'Do not avaricious men love gain?' — ἄλλο τι οἵ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος.—PLAT. Hipp.

§ **188.** (4) Where the answer is *unknown* or *negative*, the Greeks use *μῶν* or *μή* or *ἆρα* or *πότερον*. The last is naturally used chiefly in alternative questions: but as every question can be made an alternative [Is it or is it not?] *πότερον* can be used in all questions.

§ **189.** Use of *οὐχ ὅπως, μὴ ὅπως, μὴ ὅτι, οὐ μόνον.*

If we wish to translate into Greek

'I not only went in, but I also dined,' it is simple enough:

οὐ μόνον εἰςῆλθον ἀλλὰ καὶ ἐδείπνησα.

and there is no awkwardness to be got rid of. If, however, the verbs are negative, the first clause ('not only not') contains *two* negatives: thus

'I not only did not dine, but I did not even go in.'

Now here, *grammatically*, it would be possible to say,

οὐ μόνον οὐκ ἐδείπνησα, ἀλλ' οὐδὲ εἰςῆλθον.

but the double negative is clumsy, so that the Greeks instinctively adopted another method of expression which was neater: and the sentence just written is therefore not idiomatic.

They expressed it as follows:

οὐχ ὅπως ἐδείπνησα, ἀλλ' οὐδὲ εἰςῆλθον which was originally an elliptical phrase, some word of *speaking* being understood, so that the meaning was,

'Not to speak of my dining, I did not even go in,' which is exactly equivalent to the sense required, 'I did not only not dine, but,' etc.

§ 190. The same is true of μὴ ὅτι, μὴ ὅπως, except that the ellipsis is of course 'let me not say,' instead of 'I will not say.'

'You were not only not able to dance, but not even to stand up.'	μὴ ὅπως ὀρχεῖσθαι, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε.—XEN. Cyr. i. 3, 10.
'Not less than a general, not merely not less than a pilot.'	οὐ στρατηγοῦ μὴ ὅτι κυβερνήτου ἐλάττω. — GORG. 512, B.

It is clear that all these phrases may be used (and they are so used) in the positive as well as the negative sentences: the use once established they are equally applicable to either.

§ 191. *Verbs with different verb for passive.*

Some verbs in Greek, though there is no grammatical reason to prevent their having their own passive, usually are not found in the passive voice, some other intransitive word being substituted.

Thus:

Active.	*Passive.*
† ἀποκτείνω, 'I kill,'	ἀποθνήσκω, 'I am killed.'
ἐκβάλλω, 'I expel.'	ἐκπίπτω, 'I am expelled.'
† εἰσβιβάζω, 'I put on board.'	εἰσβαίνω, 'I am put on board.'
τίθημι (and compounds).	κεῖμαι (and compounds).
αἱρέω, 'I take.'	ἁλίσκομαι, 'I am taken.'

Those marked † are not found passive at all.

The others may be used passive: but it is usually more idiomatic to employ the other verb.

§ **192.** Idiomatic construction of verbs of 'fearing.'

The verbs of 'fearing,' *δέδοικα*, *φοβοῦμαι*, etc., take *μὴ* and *ὅπως μὴ* after them (as in Latin the corresponding verbs use *ne*), and so far the construction resembles the Final (§ 2—§ 9), and in § 4 an instance is given under that head.

In ordinary cases, moreover, the subjunctive and optative are used after these verbs precisely as they are in the regular final sentence; only observe, if the sentence is negative, *οὐ* is used with the verb, and not a second *μή*.

δέδοικα μὴ οὐδ' ὅσιον ᾖ.—PLAT. Rep. 2. 368. B.

'I fear lest it may be not even right.'

ἠθύμησαν, ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν.—XEN. An. iii. 5. 3.

'They were dispirited, having a misgiving lest they should not know where to get provisions.'

And so the principle of vividness applies here too. See § 4.

These constructions are used in the common cases, where it is some *contingency* not yet realized which is feared.

But, just as in English, we not only say, 'I fear that it may be so,' 'I feared it might be so,' but also, 'I fear that it is so,' 'I fear that it has been so,' 'I fear that it was so,' so in Greek, the *indicative* also can be used quite idiomatically after verbs of fearing and *μή*.

This is a very useful idiom, as will readily be seen. It is naturally used in those cases which are not *contingencies* to be settled presently, but *questions of fact*. But also it is used constantly to express, in a most delicate and characteristic way, an ironical doubt of what a man is really sure of. The instances will make this clear.

Thus:

(*a*) With Indicative Present:

φοβεῖσθε, μὴ δυσκολώτερον διάκειμαι.—PLAT. Phaed.
'You are afraid I am rather cross.'

(*b*) With Indicative Past:

ὅρα μὴ παίζων ἔλεγε.—PLAT. Theaet.
'Beware lest he spoke in jest.'

(*c*) With Indicative Perfect:

φοβούμεθα μὴ ἡμαρτήκαμεν.—THUC. iii. 53.
'We fear lest we have missed.'

(*d*) Besides these, we also find the *fearing* verb used with the *future* (a usage similar to that of the verbs of precaution, except that here there is no notion of *bringing about the result*). Here we find usually ὅπως μή, but sometimes μή. It means very much the same as the subjunctive, except that there is rather more *expectation* that the fear will be realized. The difference is very well given by the corresponding English, 'I fear I may,' contrasted with 'I fear I shall.'

Thus:

δέδοιχ' ὅπως μὴ τεύξομαι . . .—AR. Eq. 112.
'I fear I shall meet with. . . .'

φοβερὸν μὴ σφαλεὶς κείσομαι.—PLAT. Rep. 5. 451.
'There is a danger I shall trip and lie prostrate.'

§ 193. *On the order of words in Greek composition.*

The chief thing to remember about the *order* in Greek prose sentences is that it is the *natural* order. There is in the order of Latin sentences something that may be called artificial: in Greek prose writers there is very little

trace of anything artificial, except perhaps in the orators: and even there the art is shown as much in the *extreme naturalness* of the order as in anything else.

The considerations therefore that determine the order of words are chiefly the following: clearness: emphasis: neatness and euphony.

Clearness is the chief thing. Let the words come out in their natural order, but so that there be no ambiguity. In a Latin sentence you have to think about balance and point and marshalling of verbs and so forth: in Greek it is best to be not hampered by rules for order, but to strive simply to say what you mean, and let it come out in the most natural way; and above all, to be clear.

An extremely good test for Greek prose composition is to leave it for a bit after writing, and then read it all over like a new piece. If you are stopped for an instant by not seeing the meaning, or are for an instant misled, then be sure there is a blemish in the order or clearness of the writing.

A common mistake for beginners to make in Greek is to be *artificial* in the arrangement of sentences: to start with some theory, as for example that notion (derived from Latin) that all verbs must be at the ends of the clauses. And so if they get a sentence to translate like this:—

'He said he would kill all who did not do what he ordered,'

They will produce the following obscure passage:

οὗτος, ὅτι πάντας, οἳ μὴ ὅπερ κελεύοι δρῷεν, ἀποκτενοῖ, ἔφη, which is perfectly correct in Grammar, but the order is dreadful, with that heavy *sediment* of verbs at the end.

The *natural* order would be:

ἀποκτενεῖν ἔφη πάντας ὅσοι μὴ δρῷεν ὅπερ κελεύοι, which is infinitely better Greek too.

§ 194. *Emphasis* will obviously thrust some words to the front out of their otherwise natural order. The same is true in English: only not having cases we have a clumsier instrument to employ. But common sense and reading will soon cultivate the correct instinct in these matters: and rules are rather a hindrance than a help.

Take as an example of emphasis of a simple kind the instance in § 156.

ζώσῃ μὲν ὡς φίλῃ ἐχρῆτο, θανούσης δὲ ἐπελάθετο.

'While she lived he treated her as a friend, but after her death he forgot her.'

Where ζώσῃ and θανούσης are pushed to the front to mark the emphasis.

Towards *neatness* many hints have been given in these notes; much will also be learned by practice. For *euphony* it is scarcely advisable to lay down any rules.

§ 195. One other point may perhaps be specially noticed in the matter of order: and that is the great tendency in the *rhetorical* Greek style to put the *relative* clauses first. This is done for the sake of clearness, to which it certainly contributes much: but the less excitable and impulsive English does it to a far less extent.

Take one or two examples.

ὅστις δὲ εἴργασται ὥσπερ ἐγὼ πλέων καὶ κινδυνεύων, τί ἂν τις τοῦτον εἰς ἐκείνους τιθείη; εἰ μὴ τοῦτο λέγεις, ὡς ὃς ἂν σοι δανείσῃ, τοῦτον δημοσίᾳ μισεῖσθαι προσήκει.—DEM. Pantaen.

'Why should one class with these (objectionable persons) a man who has made money as I have by voyages and perils? Unless you mean to say that any man deserves to be unpopular who lends money to you?'

Here the relative clause *twice* comes first.

οὐ μόνον δ' ἐφ' οἷς ἡ Ἑλλὰς ὑβρίζεται, ὑπ' αὐτοῦ, οὐδεὶς τιμωρεῖται, ἀλλ' οὐδὲ. . .—DEM. Phil. iii.

'No one avenges himself, not merely for the wrongs Greece suffers at his hands, but not even . . . .'

περὶ ἃ ἑκάτεροι σπουδάζετε, ταῦτ' ἄμεινον ἑκατέροις ἔχει. DEM. Phil. ii.

'Each of you is superior in the points in which you respectively take most interest.'

ἃ δὲ νῦν ἀποκρινάμενοι τὰ δέοντ' ἂν εἴητ' ἐψηφισμένοι, ταῦτ' ἤδη λέξω.

'I will tell you now what answer to give, to feel that you have come to the proper decision.'

It is worth observing, that the clearness is still further attained in most of the above instances by summing up the relative clause in a single demonstrative word: as *τοῦτον* in the first, and *ταῦτα* in the two last instances.

With these slight hints, it seems best to leave the question of order to be learnt more in detail by practice.

EXERCISES.

PART I.

I.—The Bormeani.

The king of the Bormeani, having discovered that the tribute which the people paid him was becoming yearly less, while the people were increasing, resolved to number the inhabitants that he might discover and punish those who deceived him. But he considered, that if he ordered the archons to count the men of each city, they would announce a number less than the reality, that their thefts might be concealed. So he reflected what was best to do, and at last declared that the God had told him in a dream that a great plague was coming on the island: that he loved the Bormeani, however, and would shew them how they might avert the evil. That a great iron sword must be made, and each man must send one needle; and these being collected must be melted together in the fire. But whoever failed to send his needle, that he should die of the plague. Accordingly all the Bormeani sent needles to the king, fearing much lest they should be stricken with the God's anger: and thus although they escaped from dying, yet were compelled to pay more tribute to the king, since he discovered how many there were in each town.

All through, consult Oratio Obliqua § 23—§ 48.

reality, that which was, (part.).
concealed, use λανθάνω with part. of verb 'to steal.'
best, use χρή; see § **42.**
failed, use μή.
of the plague [mind the sense]. § **110.**
'from' dying: μή with inf.; see § **130.**

II.—Titus.

Now Titus was a notable huntsman, living in the midst of the forests: and as he grew old, and reflected how wonderful his exploits had been, he thought it would be a pity if men forgot his name. So he composed a book, wherein he related all manner of marvels. And the other huntsmen hearing that Titus had written a book, and knowing that he was a braggart, sent a

man to the city to buy a copy, expecting to enjoy a perusal. But the messenger, being a very ignorant man was so deceived by the bookseller, that in return for his money he got not the book of Titus, but a Homer, not worth a drachma. So he returned and summoned his companions, and chanced to open the book where the poet relates about Odysseus that he alone could stretch the bow, while the others were unable. And the huntsmen when they heard it immediately jumped up and shouted, saying that this was in good truth the writing of Titus; for no one else would have dared to tell so huge a lie.

a pity, δεινόν (lit. 'terrible').
composed: use ποιεῖσθαι.
expecting to: say, 'as about to.' § 6.
book-seller, βιβλιοπώλης.
in return for, see prep.
not the book: use μὲν οὔ, followed by ἀλλά.
chanced, § 169.
jump up, ἀναπηδάω.
the writing of (written by).
for no one else, see oratio obliqua. § 29.
so huge: use adv., with vb., 'to lie.' § 99.

III.—The Dog and the Lovers.

Once a youth and a maiden resolved to meet in a beautiful spot, where was a lake in the midst of mountains. The youth, who had a large and faithful dog, went out (accompanied by him) to the place that was determined on. And he was so eager to see the maiden that he arrived at the lake considerably before the time. And since he had to wait a long time, and the sun was very hot, he resolved to bathe. So he undressed, and bade the dog watch them, and jumped into the lake. At last, having enjoyed the water enough, and expecting the maiden to arrive soon, he came out and tried to recover his clothes. But the dog, not knowing who he was, owing to his being naked, would not even let him come near. And he, after vainly calling the dog many times, shuddering and at a loss what to do, at last saw the maiden approaching far off. And as he could not get to her without any clothes, he was compelled to go back into the water and hide behind a rock. And she came up, and seeing only the clothes, naturally thought he was drowned, and began to wail most bitterly.

accompanied by, prep.
determined on, εἰρημένος.
eager, vb. *that*, consec. § 50.
before the time, πρωϊαίτερον.
had to: use δεῖν.
recover, ἀναδέξασθαι.
owing to his being, prep. with acc. and infin. § 39.
come near, use a compound.
drowned, ἀπόλωλα.

IV.—Ionides.

There was once a man at Athens by name Ionides who was so gentle in his disposition, that he never was angry with any man. Accordingly, his friends were wont to say of him, that if any one were to tread on his foot, he would ask for pardon, because he had been in the way. In the same city there lived a lawyer, who had to examine Ionides in the presence of the judges; for his brother was on his trial, and Ionides was a witness. But as Ionides gave evidence that his brother had done no wrong, the lawyer tried by abuse to enrage him, in order that he might speak hastily before the judges, and so might be convicted of false-witness. He, however, being naturally so gentle, disregarded the abuse, and answered whatever he asked truly and quietly. So the lawyer, perceiving that he was labouring in vain, himself got angry, and said to the witness with a bitter smile 'Go away, my friend: for I find that you are a very clever person.' But Ionides, not less gently than before, answered as he was going, 'I would say the same of you, if I had not sworn to speak true.'

in his disposition, (acc.).
that he never, consec. § **49**.
because, see causal sentences, § **89**.
had been, say 'was'; see § **148**.
had to, use δεῖν.
false witness, ψευδομαρτυρέω (verb).
whatever, indef. § **20**.
with a bitter smile, σαρδάνιον γελάσας.
I would, *&c.*, see conditional sentences, § **14**.

V.—Kauphates and his Wife.

Kauphates a certain king of the Persians, wronged the citizens so much with his pitiless tyranny, that they took counsel together, and seizing him violently threw him into the prison. He, however, although deserted by all his other friends, had a faithful wife. She being desirous of seeing her husband, asked the jailor to allow her to go into the prison: but he was so cruel that he refused, saying that a tyrant deserved no pity. At last, however, he was prevailed upon so far by seeing how beautiful she was and how wretched, that he suffered her to remain one day with her husband, on condition that she left the prison before night. Accordingly when the night drew on, the jailor opened the door that she might go out: but to his great surprise she went quickly out without saying anything. Next day Kauphates remained in bed, his head wrapped up in cloths, as though he were very ill. Finding that he remained so many days, the jailor called in a physician, who untying the cloths found that

it was not Kauphates but his wife. Thus by her art and faithfulness the tyrant escaped.

tyranny, τυραννεία, *tyrant*, τύραννος.
jailor, φύλαξ.
deserve, see 'worthy.'
by seeing, part., § 157.
drew on, § 109.
to his great surprise: put at end, and say, 'so that he wondered,' &c.
without . . . use negative.
wrapped up, καλύπτω.
cloths, πέπλοι.

VI.—The Magic Sticks.

While Timon was living in India, he perceived that some of his servants were stealing, but as he found no clear proof he did not know which to accuse. And since he asked them all and still did not a whit the more discover the thief, as all denied having done it, he devised the following plan to find them out. He shut up all the servants in prison, and separated them one by one, and gave them sticks which he requested them to keep carefully, as they would be convicted by means of these, if they knew anything about it. For the thief's stick would grow an inch longer in the night. And when they heard this, the others went to rest with much joy and hope. But the thief lay awake all night, trembling and watching his stick, in fear lest it might grow longer unobserved. And when day dawned, bewildered with sleeplessness, and suspecting that his stick had become longer and would betray him, he bit off an inch of the wood: so that when the sticks were measured, as his was shorter, he was convicted easily.

which to accuse, delib. § 10.
not a whit the more, οὐδὲν μᾶλλον.
one by one, καθ' ἕνα ἕκαστον.
sticks, κλάδοι.
as they would be, § 29.
inch, δάκτυλος, use *dat.*
unobserved, § 169.
with sleeplessness, use the verb, ἀγρυπνέω.
had become, for mood and tense, see § 192.
bit off, say 'broke off with his teeth' (ὀδάξ).

VII.—The Cretan Liars.

The Cretans are said in the proverb to be so fond of lying that if a Cretan meet a man and assert that he is not yet dead, it is better not to believe him.

Once there were two Cretans present at a banquet, trying each to surpass the other in lying. One accordingly said that once he was sailing from Crete to Sicily in a ship: and when he was in the middle of the sea, so far from land that not even in three days could he reach harbour, he saw a man swimming in the waves. Those who were sailing with him pitied the man and offered to receive him into the ship. But he said he did not wish to come

out of the water: he had only been swimming for five days, and in three days more would arrive at the place he was going to. But he asked them to give him a little oil: for in his drenched state he wanted to anoint himself. So they gave it and sailed away.

Thereupon the other Cretan standing up and shouting said he was glad he had found his friend at last. For he was the man to whom they gave the oil. This alone however he found fault with, that the oil was bad, so that when he had oiled himself he smelt abominably.

fond of, 'love.'
assert, 'say.'
in lying, see participles, § 158.
accordingly, § 139.
those who were sailing with him, *οἱ συμπλέοντες*.
offered, 'were willing.'
drenched state, 'being drenched.'
he was the man, 'it was himself.' See oratio obliqua and consecutive sentences all through.

VIII.—The Hare and the Hedgehog.

Once upon a time a hedgehog lying in a field chanced to hurt a hare, who was running over it without observing it. So the hare being angry, and wishing to vex the hedgehog asked him if he was willing to try a race, on condition that whichever won should receive a measure of corn. And the hedgehog went away home, and communicated the matter to his wife, and came back with the promise that he would try. Next day they went to the appointed place and started together: and the hare, as one would have expected, easily passed the hedgehog. And running moderately, he thought he should come to the goal first without trouble. But when he arrived he saw the hedgehog already seated on the spot; and he nearly went out of his senses with astonishment. Still in spite of this he paid the corn: but he asked the other to try again on the same conditions. And as he agreed, the hare ran as fast as he could. But again, when he arrived he saw the hedgehog sitting. So being ashamed and having paid again, he offered two measures if he would tell him how he had conquered. The hedgehog replied that he had a wife exactly like him, and that they had agreed that she should sit at one end of the course, and he at the other.

hedgehog, *ἐχῖνος*.
without, (use neg.).
on condition, see conjunctions.
measure, *χοῖνιξ*.
with the promise, see participles, § 158.
appointed, *εἰρημένος*.
first, use *φθάνω*, § 79.
on the spot, *αὐτοῦ*.
went out of his senses, *ἐκπλαγῆναι*.
still in spite of this, *οὐ μὴν ἀλλά*.
on the same conditions, use *ὁ αὐτός* with the proper preposition.

IX.—Alexander and the Slave.

Once Alexander called his slave, but finding that though repeatedly summoned he did not come, he went into the vestibule and discovered that he was asleep. As he was about to arouse him, he saw a writing lying on the ground, which the boy had lately read. Eager to know more clearly about the character of his slave, Alexander took the tablet up and read it. When, however, he discovered that it was written by the boy's mother, who gave thanks to her son for having sent her money, and exhorted him to be in all things faithful to so good and great a master, the king was greatly pleased, and put back the letter into the bosom of the boy together with fifty golden darics. Returning quietly into his hall, he with a loud voice woke and summoned the boy, and when he came trembling and terror-stricken, angrily asked him why he had not obeyed earlier. The boy replied he had fallen asleep while reading a tablet, and to show that he was speaking the truth, pulled out the writing. But the gold came out too, so that the boy was astonished and silent: but the king bade him be of good cheer, for that people often had good luck in their sleep.

had read, impf.
eager, wishing.
character, use ὁποῖος, § **103**.
for having, causal.
so great and good, τοσοῦτος . . . τοιοῦτος.
put back, say 'hid.'
darics, δαρεικός.
woke, ἐγείρειν.
terror-stricken, ἐκπεπληγμένος.
be of good cheer, θαρσεῖν.
for that, oblique, § **29**.

X.—Pheredukes and the Carpenter.

Once upon a time there reigned a certain Pheredukes, king of the Kaspii. He being very desirous of surpassing his neighbours in war, and taking their land, resolved to make his army as powerful as possible. So he ordered his captains to go into all the towns and choose the biggest men they could find, and force them to serve under him as soldiers. A certain captain accordingly saw one day a carpenter of wonderful stature, and went into his house, and requested him to make a large wooden chest. The man asked him to explain more accurately how large he wished it to be: and he replied, 'So large that you could lie down within it.' He returned after a few days, and found the chest ready, but when he saw it, he complained, saying that it was less than he had ordered it to be. 'Not at all,' replied the carpenter, 'and that I may prove to you how big it is, I will lie

down inside.' With these words he placed himself, not without difficulty, in the chest, and no sooner had he done this, than the captain closed the chest and fastened it with an iron bolt, and so, calling his comrades, carried off the big man to the army. When, however, they arrived, the chest was opened and the man was found dead.

captains, λοχαγοί.
serve as soldiers, στρατεύεσθαι.
carpenter, ξυλουργός.
stature, μέγεθος, n.
chest, θήκη.
how large, ὅποσος.
not at all, § **183**.
no sooner . . . than, use temporal conj., § **71**.
bolt, μοχλός.
comrades, 'companions.'

XI.—Eurysthenes and the Talents.

Eurysthenes, having borrowed two talents from Agathon, came again to him the next day and asked him to lend him three talents. Agathon was surprised, since he had not paid the two talents, that he wanted more so soon; but as his friend Demagoras was with him, he was ashamed to appear stingy, and so, with a smile, he gave him the money, observing, as if in jest, that Demagoras would be his witness. Not long afterwards he asked his friend for the five talents; but he denied having received more than three. Agathon was indignant that he should be so cheated by a friend, but not knowing what to do, he went away and asked the advice of Demagoras. He bade him go to Eurysthenes, and pretend that he had been mistaken, and ask him to restore the three talents. Eurysthenes readily paid the money, for he was aware that if he did not they would exact penalty from him, since the money was lent in the presence of a witness. 'Now then,' said Demagoras, when he returned with the money, 'we will go together and demand the three talents again. If he says he has already paid, deny that you have received it, for no witness was there.' In this way Eurysthenes lost not only the loan but a talent besides.

talent, τάλαντον.
ashamed to, § **167**.
in jest, participles.
indignant that, see § **32**.
what to do, delib. § **10**.
exact penalty, δίκην λαμβάνειν.
in the presence, use participles.
now then, ἄγε δή.

XII.—Polus and the Snail.

Once there came to the city a sophist who professed to be wiser than everybody, inasmuch as he could answer whatever questions anyone asked. But there lived in the city a certain

philosopher, named Polus, who went to the sophist and asked what he would pay him, if he asked him something so difficult that he would be unable to reply truly. The sophist, being proud of his skill, promised him two talents. 'Hear then,' said Polus, 'what I have to ask. A stake is fixed in the ground, ten cubits long. A snail crawls up two cubits in the day, but falls back one cubit each night.' 'Then,' said the sophist, interrupting, 'it is higher each day by one cubit than the day before.' Polus assented, and asked him how many days it would have to ascend, before reaching the top of the stake. The sophist, not perceiving the guile, said confidently, that since the stake was ten cubits, ten days would be required. 'You are wrong,' said Polus: 'for consider: in eight days it climbs eight cubits; and since it crawls two cubits a day, at the close of the ninth day it will reach the top.' The sophist, though disgusted, paid the talents, and went to another city.

sophist, σοφιστής.
questions, § 99.
philosopher, φιλόσοφος.
(*proud*) *of*, ἐπὶ, c. dat.
stake, χάραξ.
in the day, gen.
before reaching, temporal, § 77.
would have to, § 109.
guile, δόλος.
at the close, participle.
ninth, ἔνατος.

XIII.—A Cup of Cold Water.

Agrippa, having been condemned by Tiberius, on the charge of having spoken insolently of him, was placed in chains before the palace gate. Oppressed with the terrific heat of the sun, he felt that he should die of thirst, unless he could get some water. Seeing Thaumastus, a slave, pass by with a pitcher of water, he entreated him to give him leave to drink. The slave kindly gave him the pitcher; and having drunk, 'Be sure,' he said, 'Thaumastus, that one day I shall be released from chains, and I shall not forget thy benevolence.' When Tiberius died, Agrippa was not only set free from prison by Caligula, but also soon after was chosen to occupy the throne of Judea. Having obtained this honour, he was not so base as to forget Thaumastus; but he sent for him, and told him that he would now pay the price for the water which he had drunk when a captive. So he appointed him steward of the king's house.

on the charge, use ὡς. § 159.
speak insolently, λοιδορέομαι.
in chains, participle.
pitcher, ἀμφορεύς.
occupy the throne, one word.
as to forget, consec. § 49.
steward, ταμίας.

XIV.—Belpis in Bed.

Once there was a king Belpis, who was wont to awake very early in the day, as he had to do a great deal of work. As he grew old, however, so that he was weak with disease and weariness, he could not awake of his own accord: but as he was not willing to leave off working and superintending the affairs of his kingdom until he died, he ordered his slaves to arouse him. But since he knew that when aroused he would be unwilling to rise, and that his slaves would be unwilling to disturb him if they saw him angry, he threatened that he would punish them if he slept beyond his appointed time. Accordingly, one day when the slave had aroused him, he begged that he might sleep a little more: for he was unwell and fatigued. The slave, however, would not allow him to remain in his bed, but even ventured to pull the royal legs. 'I will kill you,' roared his majesty, 'if you do not depart instantly. 'Only arise,' replied the slave boldly, 'and then you will kill me more easily.' 'You are a brave fellow,' said the king, rising, 'and I will give you a talent for being so faithful.'

one day, ποτέ.
until, § 86.
for he was unwell, § 29.
would not allow, consider the meaning.
his majesty, sense.
for being, causal.

XV.—Eurytus and the Gold.

When Eurytus arrived at Corinth, bringing with him all that gold and silver which he knew the people had heard of, he was much afraid of the Corinthians, since he knew there were many thieves in the city. Accordingly he devised the following plan. He took some large casks, and filled them with stones and lead, and placed some gold on the top: and then, in the presence of the Corinthians, he set these in the temple of Artemis, as though he had confidence in the sanctity of the place. For he said before all that he was afraid of the robbers, and that it was on that account that he deposited the gold with the goddess, that it might be kept more safely. But the rest of the gold he hid secretly in some hollow brazen statues, and he ordered these, as being old and worthless, to be taken out on carts, on the pretext that he was going to sell elsewhere the old brass. So the Corinthians guarded his casks, intending to cast about for some ground for detaining them; but the real treasure he conveyed safely home.

lead, μόλυβδος.
as though he had, ὡς with part. § 159.
carts, ἅμαξαι.
on the pretext, partic.
elsewhere, use ἀλλόσε.
cast about for, [think of meaning]. § 109.
for detaining, ὥστε.
treasure, 'gold.'

XVI.—Demophon and the Slave.

Demophon, who had once been a slave, but ran away and escaped to Athens, once saw a slave of a friend of his eat a fish which he had stolen from his master and carried into the field. Demophon knew that it was stolen, for he had dined at his friend's the day before, and had seen it on the table. So he told the slave that unless he gave him gold he would accuse him of the theft. 'What!' replied the slave, 'if I prove that not I am a thief, but you?' 'If you can do that,' said Demophon, 'I will give you the gold.'

'First then,' replied the slave 'I am not a thief, for consider, he who steals takes away something from one man, so that it becomes the possession of another. But I belong to my master no less than the fish; therefore if I eat this fish I do not steal it, but only move it from thence hither. And moreover if I am starved, I am useless; so that in eating this I am guarding my master's property, which is the part of a faithful slave. But you, as you have stolen yourself from your master, are a thief; and so much the more unjust, as you have stolen what is more precious than much gold.'

Demophon did not see what to reply, but laughed and paid him the gold.

had been, 'was.'
of the theft (use verb).
not I, use αὐτός, and see § **27**.
belong to, 'am possession of.'
in eating (participles). § **158**.
part (omit).
as you have . . ., ὅσῳ.

XVII.—Darius and the Prisoner.

Darius once, accustomed as he was to go about the city, seeing if anyone was suffering anywhere unjust treatment, came to a large prison. And going in he found all the prisoners in a state of the bitterest lamentation, in the hope that the king might see them and pity them, and so they might be released. And he went round and talked to them all in order, and asked them why they had been condemned, so as to be put in prison. And one said that his judges had been bribed to condemn him falsely; and another that the witness had given false evidence; and another pretended that he resembled in face the man who had committed the crime, being himself innocent. But all professed to have done nothing worthy of paying so great a penalty. At last Darius saw a man sitting alone, and with a

gloomy aspect, and he asked him why he was in prison. He replied that he had stolen some gold. 'Get out of the place then' said the king, as though indignant, 'for is it not a shame that this housebreaker should live with such honest men?' So he was let go, and the others remained in prison.

treatment. § **101.**
in a state of. § **100.**
in the hope that, use εἴ πως with opt.
had been bribed: put *bribed* partic., and *condemn,* principal verb.
evidence. § **99.**
of paying. § **39.**
get out, use ἐκπίπτω.
shame that, δεινὸν εἰ. § **32.**
housebreaker, τοιχωρύχος.

XVIII.—Titus and the Bear.

Titus the huntsman was one day wandering in the wood when hearing a noise behind a tree, he looked up, and saw a bear embracing the tree with its feet, as if just about to ascend. The tree was between them, so that neither could Titus nor his brother see the bear (except the claws), nor the bear them. Thereupon Titus silently approached, and seizing the beast by the claws prevented him from climbing, or moving at all. But neither could he himself let go, for he perceived that the bear would seize him, so he bade his brother run home and fetch his bow. At last after he had waited a long time as though in chains, and, utterly exhausted, was about to let go, he saw his brother approaching. 'Why have you been so long?' said he; and he replied that he had found the people at home dining, so he had stayed to dinner. 'Catch hold of the claws,' said Titus, 'that I may kill him: for I can manage the bow better.' So his brother caught hold: and then 'I too will go home,' said Titus, 'and when I have had my dinner I will come and kill the bear.'

by the claws (prepositions).
from climbing (prepositions). Also § **130.**
let go. § **173.**
been so long, 'are you away so long.'
the people at home, use article and adverb οἴκοι.
stayed to dinner, make 'dined' principal verb.
catch hold of. § **173.**
manage better, use ἔμπειρος, 'skilful.'
when I have had. § **156.**

XIX.—The Boys and the Earthquake.

There lived at Corinth a father, who had two sons, and who,

as he was a foolish man, did not carry out the advice of sensible friends about his boys, but trusted in all things to oracle-mongers and impostors of all sorts. And once an old soothsayer came to Corinth, who foretold that after no long interval of time there would be an earthquake in the city, which would destroy not the older people, but the children. At a loss what he should do, the father resolved at last to send the boys out of the way of the danger, considering that he himself was safe. So he sent them to a friend at Athens, begging him by a letter to maintain them and look after them till the earthquake should occur. The children having arrived, at first were orderly, and did nothing else than what they were ordered, only admiring the house and the animals that were kept there. But at last they took to mischief, injuring the things and beasts in the house. For they shaved the cat, and hung up the monkey by his tail, and so forth. So at last the Athenian wrote to the Corinthian, saying he would rather have their earthquake than such children.

carry out advice, do . . . advised. § **99.**
oracle-monger, χρησμολόγος.
after . . interval (prepositions)
what he should do (deliberative). § **10**—§ **13.**
considering that, ὡς. § **159.**
till. § **86.**
mischief, παιδιά.
shaved, ξυρέω.
monkey, πίθηκος.
by his tail, gen.

XX.—Diocles and the Robber.

Diocles was a philosopher who was so poor that he did not fear lest he should be robbed, and therefore was accustomed to leave his house at night open and unguarded. For he knew that thieves always find out where gold is collected, before they enter a house : nor would anyone be so foolish as to incur danger of death, except for the sake of the greatest gain. One night, however, Diocles was lying on his bed, when he saw a thief come in, and go round searching everything, in the hope of finding some gold or valuable possession. The thief did not perceive that Diocles was awake, as he held his peace and lay quite still : yet the philosopher saw him clearly, since it was too dark for the other to see if his eyes were open. At last when he had sought everywhere in vain, he began to utter terrible curses against Diocles, but in a low voice, lest he should wake : and when Diocles heard this, he said 'Hush, my friend ; and do not by any means be angry, for I indeed am sorry that you are unable to discover any gold : but if I who live here

cannot find any in the day time, how can one expect that a stranger could light upon it by night?'

open (use partic.).
before. § 85, etc.
one night, 'once at night.'
held his peace. § 110.
it was too dark, say, 'on account of the darkness,' etc., or § 58.
utter curses, 'curse.'
in a low voice, 'speaking quietly' (or) 'secretly.'
light upon it (meaning).

XXI.—The Athenian and the Frog.

An Athenian once fell in with a Boeotian who was sitting by the roadside, looking at a frog. Seeing the other approach, the Boeotian said his was a remarkable frog, and asked if he would agree to start a contest of frogs, on condition that he whose frog jumped furthest should receive a large sum of money. The Athenian replied that he would if the other would fetch him a frog, for the lake was near. To this he agreed: and when he was gone, the Athenian took the frog, and opening its mouth, poured some stones into its stomach, so that it did not indeed seem larger than before, but could not jump. The Boeotian soon returned with the other frog and the contest began. The second frog first was pinched, and jumped moderately: then they pinched the Boeotian frog. And he gathered himself as though for a leap, and used the utmost effort, but could not move his body the least. So the Athenian departed with the money. When he was gone the Boeotian, wondering what was the matter with the frog, lifted him up and examined him. And being turned upside down, he opened his mouth and vomited out the stones.

fell in with, 'met.'
frog, βάτραχος.
start, παρασκευάζειν.
on condition that. § 62—§ 64.
large sum, say 'much.'
for the lake, etc. § 29.
pinch, πιέζω τῇ χειρί.
as though for, § 6.
utmost effort, say πᾶσα τέχνη.
not the least, οὐδ' ὁτιοῦν.

XXII.—Theodorus and the Gallows.

Theodorus was so clever that whenever he was present at a banquet the company never listened to anyone else, and everyone was delighted with the incessant talking and laughter. One day he described how he and a friend had been riding together

by night through a desolate country, and they came at last to a hill, on the top of which there was a gallows. As they passed the gallows, Theodorus was anxious to see if there was any dead man there. But on examining closely he discovered that it was empty. So he told his friend that the last resident had gone from home, and that the tenement was empty now if any stranger wished to try it. Thereupon the friend laughed; but wishing to poke fun at Theodorus, said to him, as though he were reflecting how sinful men are, 'Ah, my friend, if the laws of men were just, and we all met with the fate we deserved, where would you be now?' 'I should be less happy than I am,' said Theodorus. 'You would, indeed,' said the friend, pointing to the gallows. 'Yes,' said Theodorus, 'for I should be riding alone.'

company, use οἱ with partic.
incessant, πολύς.
talking, λόγοι.
had been riding. § **148.**
on the top of, ἐπί.
gallows, κύφων.
closely (compound verb).
resident, 'dweller.'
gone from home, use ἐκδημέω.
tenement (sense).
poke fun, σκώπτειν.
sinful, 'unjust.'
the fate, 'the things.'

Consult here, Orat. Obliq. and Conditionals, § 23—§ 48, and § 14—§ 19.

XXIII.—Pheres and Iocles.

When King Pheres began to reign, he resolved that as his father had been so detestable to all men for his perjury and untrustworthiness, he himself at least would see that truth should be honoured. And since his land was bounded by a river, and there was only one bridge, which anyone who wanted to visit the country must cross, he ordered that a gallows should be set up close to the bridge, and that each man who came over the bridge should be asked about himself; who he was, where he came from, and what he was going to do: and if any answered falsely in anywise, he bade them hang him on the gallows.

But Iocles the philosopher came that way, who had boasted to his friends that he would give such an answer that they should not know what to do with him: and his friends went with him, wondering what he would say. So when he was asked what he intended to do in Pheres' country, he replied that he was about to be put to death on the gallows. And this reply perplexed them much: for if they put him to death, then his words would

be true, and he would die innocent: but if they did not kill him, then he was a liar, and deserved the gallows.

for. § 111.
he himself. § 27.
anyone who. § 195.
gallows, κύφων.
on the gallows, '*from*' the Greeks say.
what to do with, use τί, χρῆσθαι.
would be true, use μέλλω.

XXIV.—Pheres and Ioachius.

When he was a young man, King Pheres, who lived always among flatterers, fancied that he surpassed all people so far in playing the lyre, that not even the famous Lydian players could be compared to him. And hearing one day that Ioachius, who was the best of all mankind at playing the lyre, was coming to the city, he sent for him, and asked him if he would teach him his art. This he did, not because he thought he was inferior to Ioachius, but in order that he might be able to show off his excellence. Ioachius, however, pretended to understand him simply, and said he would try to teach him. After Pheres had been practising under the guidance of the other for some months, he collected his ministers to hear a musical contest. The king then played on the lyre, and all praised him vehemently; but seeing Ioachius was silent, he turned and asked him how much he had improved in the art. The master replied: 'O king, there are three kinds of musicians: some know much, some know little, and some know nothing at all: and your majesty has practised so diligently that you have passed from the third kind to the second.'

could be compared, 'were equal.'
at playing, infinitive.
guidance. § 100.
know much, ἐπίσταμαι, of skill.
your majesty (sense).

XXV.—Babylonian Marriage.

Among many singular laws which the Babylonians have, the most singular is that about the women. It is as follows: In each village there is a festival once a year, to which all the maidens are collected who are to be married, and when they are all there, a herald, standing up in the midst of the crowd, sells each one in order. And the crowd is always large, eager to behold and to buy the women. And first the most beautiful is sold, and then whoever after her is fairest to look upon. And all

likewise, until they come to the ugly and shapeless and crippled women, whom no one wants to have. For the rich men contend for the most beautiful, and the poorer for those who have less beauty. And when the sale is over, all the gold is collected, and they count it, how much it amounts to. And from this sum they give gifts to the ugly ones, that they too may obtain marriage. For even if a man is unwilling to have an ugly wife for her own sake, yet with a dowry he would gladly take her: so that at last all find husbands.

among many, say, 'there are both many other,' etc.
are to be (sense). § 109.
for the most, use περί.
sale is over, use verb 'to sell.' § 99.
amounts to (sense).
for her own sake, herself for her own sake.

XXVI.—Padius on a Staircase.

Padius was a man who so delighted everybody by his cleverness, and by his unexpected replies when he was asked questions, that many ridiculous things are related about him.

Once, having met a friend in the city, he asked him to come to his new house, which was recently built, to dine with him alone. And after the dinner was ended, he begged him to come with him into the upper room, for he would show him some valuable books which he had. And the friend having ascended, seemed to be very much out of breath: so Padius, wondering what was the matter, asked him if he was diseased in his chest: for he would scarcely be so weary if he were well. But the other, fancying he was jesting (since he was fat), answered angrily that he should blame the house, for the staircase was so steep that it nearly killed a man to climb it. But Padius replied, 'It was built so on purpose, that it might be hard to climb, and easy to descend: for I have learnt by experience that if I go up once a day, I come down ten times.'

by unexpected replies, use 'unexpectedly replying.' § 39.
are related. § 53.
upper room, ὑπερῷον.
for he would, etc. § 29.
that it nearly killed, make 'a man' the subject.
to climb it, part.
a day, gen.

XXVII.—Padius and his Wife.

Padius, although on other occasions he bore grief easily, yet

when his wife died, whom he loved excessively, was plunged into the extremity of grief. Nor could any of his acquaintances comfort him, so as to lessen his sorrow, till at last he heard that a friend of his, whom he had loved from his boyhood, was coming to the city. This man had been absent from home many years: but when he arrived at the city, and heard that the wife of Padius was dead, it seemed best to him not to go at once to his friend: for he feared lest the poor man's grief might only be increased if he saw a stranger in his house. Since, however, the friends of Padius intreated him to go and converse with him, he sent first a messenger to the mourner, and asked if he was willing to talk to him: and Padius replied that he would see him gladly. But when he came and saw how miserable he was, he was at a loss what to say: but after a short silence he thought he should best console him if he did not chatter about other matters, but touched on the grief itself. So he asked, 'When did this calamity occur to you?' and Padius, weeping bitterly, replied, 'If the poor woman had lived till to-morrow, she would have been dead thirty days.'

the extremity. § 101.
lessen, use ἀπαλλάσσω.
till. § 81.
grief increased. § 99.
silence. § 100.

XXVIII.—Padius and Maonius.

On another occasion Padius was travelling with a friend, and came by night to an inn: and having discovered that the inn was not full, they went in. And as soon as they had come in Padius perceived a man seated at a distance, and after narrowly observing him, he came close up to his friend, and secretly spoke to him as follows: 'My friend, do you see that person who sits there writing and drinking wine? I think it is a person named Maonius, whom I knew long ago, when I was living in my fatherland.' 'Then,' replied his companion, 'if you think he is a dear acquaintance, why do you stay here chattering to me, and not approach him and welcome him as a true friend should?' 'I am not surprised that you speak thus to me,' replied Padius; 'but if you listen you will confess that I am prudent. For the fact is, I am not certain that it is Maonius: and he is so timid a man by nature, and so unaccustomed to society, that if it proves to

be not he, but [illegible] from shame and [illegible] to do.'

narrowly (sense).
a dear acquaintance, 'dear and' etc.
and not, 'but not.'
friend should (sense).
surprised that. § 32.
certain *that*, say 'whether.'
[illegible]

XXIX.—Padius and Neon.

There lived in the same city as Padius a man named Neon, who at the advice of a physician (since he was unwell) resolved to go to Sicily; but since the physician would not let him go alone, for fear he might be ill on his journey and not find any-one to help him, Neon asked his friends to accompany him. But as they all refused, not being able to leave their affairs, or their wives, or for some such cause, Neon at last managed that it should be proclaimed publicly to the city, that if any young man would go with him to Sicily, and take care of him, he would himself provide all the money and necessaries, whatever was required for the journey. And after this announcement had been made, Neon waited many days, hoping that he should persuade some one to come with him by supplying the money: but still no one appeared. At last, just as he was about to abandon hope, and try some other method, Padius came to his house. Neon did not know him, but when he saw him he was delighted: for he judged he would be a good companion. 'You are the person,' said Padius, 'who proclaimed that you wanted a companion.' 'Certainly,' said Neon, with great joy. 'Then I just come to tell you that *I* can't be your companion,' said Padius.

at the advice. § 100.
for fear. § 100, § 192.
managed that (*that* expresses the result in Greek). § 50.
announcement. § 99.
by supplying. § 157.
appeared (sense). § 114.
know (as an acquaintance), γνωρίζω.
certainly. § 188.

XXX.—Obstinacy.

The Thracians are said to be so hard and obstinate in their disposition, that it is nearly impossible to persuade them of

anything, even if one speaks most cleverly. And there was a Thracian, who lived alone without relations, and passed his time so unchangingly that the people in the city said in jest that not even if an earthquake took place would he do anything contrary to his custom, or change his mind about anything.

And once when he was ill, and did not know what was the matter, he sent for the doctor. And when he came, he asked (the better to discover his complaint) what he had eaten the day before: and the Thracian replied, twelve lampreys. And the doctor laughed, and said it was no wonder he was ill in his stomach after eating so many; for had he but eaten twenty he would have died. But the Thracian persisted it was not owing to the lampreys that he was ill: for he usually dined so. And when the doctor was gone he went out and bought twenty lampreys, and boiled and ate them: then immediately went to the top of the house and threw himself down, and was killed. Thus he clearly proved it was possible to eat twenty lampreys and not to die of them.

pass time, διάγω.
unchangingly, ἀκινήτως.
anything (negative).
the better, 'in order that better.'
had eaten, use τυγχάνω. § **148** and § **169**.
no wonder. § **32**.
lamprey, μύραινα.
to eat and not to die (one should be participle).
of them (sense). § **111**.

XXXI.—Talirantes and the Ugly Man.

There lived in the city a certain man, by name Talirantes, who was so clever that when he was present at a feast there was much laughter, and all the guests used generally to listen to him alone. But once he went to a banquet where was a man, vain and boorish, who desired to engross the conversation himself, and that the others should be silent. And whenever Talirantes or anybody else tried to speak, this man always interrupted, and began bragging about himself, and his wealth, and his ancestors. And at last everybody was quite disgusted with him, and looked to Talirantes, hoping that he would say something clever, so that this ignorant person should be vanquished, and hold his peace. But Talirantes only listened, smiling as though he were pleased with the fellow. And he, having boasted much of his noble birth, at length began to praise his mother, saying she was far the most beautiful woman of her time. And this seemed all the more outrageous to the hearers, as he himself was hideous to

behold. But amid the general silence Talirantes, pleasantly smiling, said, 'It was your father then who was less beautiful.'

generally, ὡς ἐπὶ τὸ πολύ.
engross the conversation, § **110**: use ἀγορεύειν, 'to harangue.'
and that. § **47**.
hold his peace. § **110**.
fellow, ἄνθρωπος.
of his noble birth. § **103**.
saying (omit).
of her time, τῶν ἐφ' ἑαυτῆς.
amid general silence. § **100**.

XXXII.—Talirantes and Ion.

Talirantes happened once to be in the city at the time when a certain sophist, named Ion, was living there, who professed to be able to teach all philosophy, so that all the citizens eagerly sent their sons to him that they might learn, gladly paying large sums of money. But when two years had gone by, and the young men did not seem to be growing wiser, nay, rather began to despise the sophist and neglect learning, at last the citizens, repenting of their mistake, cast about to get rid of this sophist, and find another more skilful to teach their sons. And one man said he knew of a Sicilian sophist, whose fame was so great that people came even from Asia to hear him; this man, he heard, was coming to the city, and if they tried, perhaps they could persuade him to teach the young men instead of Ion. And he, having arrived, and being asked, agreed to do so: and it seemed good to the citizens that the fathers should hear him first, that they might know whether they ought to send their sons. And there was collected so great a crowd to hear him, that they could with difficulty enter; and when he had finished speaking, Talirantes said, 'Who could have expected we should long for the good Ion so soon?'

so that all. § **53**.
sophist, σοφιστής.
nay rather, μᾶλλον μὲν οὖν.
mistake (concrete). § **102**.
cast about (sense). § **110**.
and if they tried. § **51**.

XXXIII.—Talirantes and the Princesses.

Another time Talirantes was invited to the royal house, that he might delight the two princesses by his conversation, as they were rather dispirited by the death of a dog which they were fond of. And one of these maidens was ugly, but the other was very beautiful. And Talirantes did by no means converse only with the beautiful one, but did his very best that they

might both be equally pleased, so that there should be no jealousy between them. At last the ugly one, observing that he was most careful to assign her a fair share of the discourse, said smilingly, in order to poke fun at him, 'O Talirantes, if my sister and I were to fall into a river before your eyes, which of us would you try to rescue? And he embarrassed, and gazing at each in turn at last replied to the ugly one, 'O princess, do you not know how to swim?'

Another time a friend who did not perform what he had promised, pleaded an excuse that the time was deficient. Talirantes replied, 'I suppose you have all that there is.'

princesses, 'daughters of the king,' (and make them subject).
by the death of a dog (concrete). § **100.**
did his best. § **109.**
so that. § **51.**
poke fun, σκώπτω.
before your eyes (sense). § **110. 112.**
O princess, γύναι.
how to swim, inf.
you have, use ὑπάρχειν.

XXXIV.—Talirantes and his Friends.

On another occasion a certain friend confessed to Talirantes that he had done something wrong for the sake of gain. And when the other expressed his surprise that he was so base as to choose gain before honesty, his friend replied 'Well, you know one must live?' But Talirantes answered that he did not think it was necessary.

On another occasion a friend who had lived a most shameful life, fell ill and sent for him, saying he wanted to see him. And when Talirantes arrived he saw that the man was suffering terribly; and he pitied him and spoke kindly. And the man said that his pain was so great that he seemed to be in Hades suffering the penalties of the accursed. But Talirantes consoled him, saying it was sad that he had gone there before his time; but he would find many friends there already, and the rest would soon follow, for he was sure that not even in death would such friends desert one another.

expressed his surprise. § **99.** See § **32.**
honesty, 'being honest.' § **39.**
shameful life, use adverb.
Hades, use gen.
sad that. § **32.**
before his time (use φθάνω also). § **79.**

XXXV.—The Miners.

Among those who work the mines in Thrace there is a good deal of rivalry and mutual jealousy, for some seek silver and others gold, and they are, so to speak, divided into two factions, each party being called by an appropriate name, the Silvers and the Goldens. And once a Golden came to see a Silver, having been a friend of his in old times, and being anxious to see the silver mine if they would let him. And they readily allowed him, for they had recently found a great vein (as they call it), of which they were very proud, as was natural. And as the Silver pointed out everything, the quantity and the quality of the discovery, the Golden became very gloomy. But the other all the more delighted and happy, after showing him all their wealth, asked how matters stood with the Goldens. And he, solemnly shaking his head, said his friends were dispirited at present. 'Why so?' asked the Silver, secretly expecting he would say it was because they could not find any gold. But he said, 'Why, we have lately discovered that over our gold in the mine lies silver to the depth of three feet, which we shall have to cut through with great labour.'

work mines, τέμνειν μέταλλα.
so to speak. § 65.
each party, ἑκάτεροι.
appropriate, ἐπώνυμος.
Silvers, ἀργυροῖ; *Goldens*, χρυσοῖ.
in old times (sense).
vein, φλέψ.
quantity and quality. § 103.
discovery (sense: use verb *discover*).
how matters stood (sense: use ἔχω).
to the depth of, say 'of 3 ft. in depth.'
have to cut (sense). § 109.

XXXVI.—Titus and the Stranger.

Titus, of whom we have already spoken, being brought up in a country full of forests and all manner of wild beasts,—became very skilful in hunting. And once when he was seeking a stag in the forest, following carefully its footsteps, he saw suddenly the point of an arrow not far off, just about to be fired at him. And he saw no man, because the person who was holding the bow was standing behind a tree, quite hidden by the branches and leaves. So perceiving what danger he was in, and unable to ward off the arrow as he had no shield, he called out loudly to the man who was aiming not to fire the arrow. And he, hearing and slacking his bow, came out from his hiding-place. And

Titus perceiving that he was a stranger, asked him what he meant by his murderous intentions, for he could not have done him any wrong as he had never seen him before. And he said he pitied him, but was forced to kill him, for when he left home he had sworn to shoot anyone he saw uglier than himself. And Titus gazing awhile in silence on the other's face, bade him shoot, for he did not care for life if he was uglier than he.

not to fire. § **46**.
his hiding-place (sense).
what he meant by, τί παθών, etc. § **99** and § **170**.
for he could not. § **27**.
any one he saw uglier (try it with 'if.')
for he did not. § **29**.
[A great deal of neat Greek Oratio Obliqua usages may be made available here]. § **23—41**.

XXXVII.—Geradeion and Talirantes.

Talirantes once met one of his friends (who was an excellent fellow in other ways, but always pretended to know people of high birth) and noticing that he looked sullen, he called him by name and said, 'Geradeion, what ails you?' And he said he was depressed because he had a dreadful thing to go through that day; and Talirantes asked him what he had to endure, and he replied that he had been invited to dine with the King of Sparta, who was in town, but that such large banquets were a nuisance; but Talirantes perceived that he was lying, and only said this because he wanted to brag of his acquaintance with the King of Sparta; so he said that he too was invited to the same place. And Geradeion blushed, and said quickly, that he felt unwell and thought he should not go to the banquet, but Talirantes said he was ready to speak for him to the host and plead his excuses. Then Geradeion being at a loss how to escape from his falsehood said he was not invited, and had only pretended it for a joke. 'I knew it,' said Talirantes: 'no more am I invited; but I thought it would be fun if I forced you to confess that you had lied.'

excellent, σπουδαῖος.
ways (sense).
with the king, παρὰ acc. (after *invite*).
of his acquaintance. § **99**.
that he too. § **27**.
to the same place, ὁμόσε.
host, ὁ ἑστιῶν.
how to escape. § **10**.
for a joke, partic.
no more, οὐδέ.

XXXVIII.—The Cock-horses.

Ionius, wishing to buy a house and park, went over to inspect it first before buying it, in case he found any deficiency in it, such as to make him change his mind. And when he arrived and met the man who took charge of the park, he asked if he could go round and examine everything, and he assented. And as everything seemed to be in good condition, and both the house and the arrangements outside appeared well managed, at last he asked the steward how the place stood in the matter of hunting. And he said there was a wonderful number of hares, so that wherever one walked they were seen jumping and running about. Pleased with this he asked again if the same was the case with birds, so that there should be a plentiful supply for those who were fond of shooting. And when the steward vehemently asserted that there were so many that the trees were not sufficient for them to sit on, he suspected that he was lying, in order that he might desire the more to buy the park. So he asked him in the same manner how many cock-horses were bred there. And after a brief pause the man replied that there were not many of them, but at times they appeared by night if one looked carefully for them.

park, παράδεισος, f.
in case 'if.'
such as to make him (simpler).
the arrangements outside, τὰ ἔξω.
stood, ἔχω.
a wonderful number of. **§ 152.**
plentiful supply, εὐπορία.
cock-horses, ἱππαλεκτρύονες.

XXXIX.—Stones in the Manger.

When Maonius was travelling in the Sicilian hills, he used to ride all day, and pass the night with some of the Sicilian farmers. These men seemed to him on the whole to be excellent people, attending to him carefully, and conversing with him as the best friends would do: but in this he blamed them, that they stole the corn which he gave to his horse. He did not discover at first the roguery, for he thought the horse had eaten the corn: but perceiving that he became weak and starved, he suspected the cause, and used the following device. Among the corn which he gave the horse he placed five pebbles. If the horse ate the corn he knew that he would not eat the stones, and therefore that these would always be left in the manger; whereas if the farmer stole the corn he would take the stones away also. And so it turned out; and whenever he found the

stones in the manger he made no complaint, but if they disappeared, he charged the men with stealing the corn: so that they were afraid of him, regarding him as a magician, and ceased to cheat him and his horse.

on the whole, ὡς ἐπὶ τὸ πολύ.
as . . . would do, ὡς ἂν (omitting verb).
made no complaint (use verb 'to blame').
if they. § **21**, last example.
with stealing (sense). § **111**.
magician, μάγος.

XL.—Eumenes' Epitaph.

When Eumenes was ruling the affairs of the city, having a great name for his wisdom and virtue, he grew very proud, and resolved to build himself a magnificent tomb at the public expense. And when this was nearly completed he sent for Pedias the poet to consult with him: for he said he had a project whence he (Pedias) would derive great honour. So he came: and Eumenes having greeted him, said he was going to have a fine tomb, and would be very grateful if he would write an epitaph, so that nothing should be wanting to make the monument complete. And Pedias replied that he would gladly do so, if he first might see the place, and know whether his skill sufficed to make a worthy epitaph. This he said suspecting that the monument would be too grand for a citizen; and if it were so, he resolved he would write nothing. And when he saw it, and found it was indeed more worthy of a tyrant, he replied to Eumenes, 'I will gladly write you an epitaph, but as you still live, I cannot write yet: for there are dead men who need my art first: either then creep in there now, that I may begin at once, or wait till you die, and I will then perform my promise.'

at the public expense, δημοσίᾳ.
he (*Pedias*) see § **27**.
derive honour (sense). § **113**.
epitaph, ἐπίγραμμα.
too grand for. § **58**.
(*wanting*) *to make*, use τοῦ μή.

XLI.—Tompanius.

Theodorus was present, among other citizens, when a sophist, named Tompanius, was discoursing to a number of persons about the laws, the right methods of establishing them, and the proper view a philosopher should take of them. And he blamed the city for always making such laws as are approved by the majority. This did not seem to him advisable: for the wise (he

said) were always few, and the fools more numerous: so that the laws too became foolish. But it would be far better if they obeyed the few, and paid no attention to the many.

And he said all this so skilfully and persuasively, that nearly all who were there praised him. But Theodorus stood up and said that he did not agree with him, and there were many others also of those who praised him in word, who in reality did not believe him. 'Then let us vote,' said Tompanius: and having voted, they appeared to be all of one mind except Theodorus. He, however, rose again, and said, smiling, that his side had won; for the few were wiser than the many.

among others (say, 'both others and . . .).
a number of persons (don't look out *number*).
the right methods (see § **103**, and in the next clause do likewise).
not advisable (sense).
(*he said*) (Oratio Obliqua). § **29**.
pay no attention, 'neglect,' or χαίρειν λέγω.
side, γνώμη.

XLII.—The Sophist and his Debt.

Maonius, wishing to learn rhetoric, went to a sophist who professed to be able to teach. And he made an agreement with the sophist that if he taught him well he should pay a large sum of money: but as he could not know whether he had been well taught but by trial, he should not pay it until he had had a lawsuit and persuaded the judges by his speech. And if the judges condemned him, then he was not bound to pay.

So on these terms he learnt for a year, and then ceased. After a while the sophist sent to him and asked for pay, but Maonius gave no reply. And as after various attempts he could not exact his money from him, he at last summoned him before the judges. And when they asked Maonius whether it was not just that the sophist, after all his trouble, should receive the gold, he replied: 'We agreed that I should not pay unless I convinced my judges. If, therefore, I lose my suit, then by the agreement I shall owe nothing: if I win it, by the law I shall owe nothing. Whichever happens, the sophist will lose his money.'

rhetoric, ῥητορική.
by trial. § **157**.
until. § **80**.
have a lawsuit, δικάζομαι.
he was not (oblique).
attempts (concrete). § **100**.
after all his trouble. § **156**.
lose suit, δίκην ὀφλισκάνειν.
win, αἱρέω.
whichever. § **20**, sqq.

[Consult all through conditional sentences, § **14**, sqq.]

XLIII.—Parentage.

Ion, the sophist, hearing from a messenger that Eurymenes, who was a most able and renowned man, was going to send his son that he might be taught by him, was much delighted, and said he would teach him gladly. For though he knew that the wife of Eurymenes was a most foolish woman, and that she would give him no end of trouble with her interfering, yet he so loved and honoured Eurymenes that his joy was greater than his sorrow. 'For is it not,' said he, 'a small price to pay for a great gain? for if I endure the chatter of a senseless woman, I shall enjoy the wisdom of a great philosopher.' So the son came, and after he had taught him for two months, he found to his sorrow that the boy neither was fond of learning nor was willing to exert himself in order to grow wiser. And one day when he seemed more ignorant than usual, the teacher, disgusted at his forgetfulness, and suspecting that he had not even read the writing which he had to study, exclaimed, 'I am surprised that the son of your father is so stupid.' 'Yes,' replied the boy, 'but I am the son of my mother.'

no end of (sense). § **110.**
with interfering. § **100.**
to pay for, ἀντί.
the chatter of (concrete). §§ **102–5.**
great, θαυμαστός.
to his sorrow. § **100.**
fond of learning, φιλομαθής.
at his forgetfulness, use adjective 'forgetful.'
'yes.' § **183.**

XLIV.—A Married Pair.

There was once a merchant, who married a rich and beautiful girl, loving her indeed not a little, but chiefly from desire for her wealth. And when he had married her, he proposed to her that they should agree, in consequence of their great love, that if one of them died the other should commit suicide. And not long afterward he saw another beautiful and rich girl, whom he desired to have instead of his present wife. So he went a journey with a faithful servant: and after travelling two days he sent back his servant to his wife, ordering him to tell her that her husband had been drowned in crossing a river, and to show her his cloak, saying that everything else had disappeared with the dead man. But she, noticing that some money which she had hidden in the cloak was gone, believed that the message was false. But she concealed her thoughts, and took a bottle

and drank it off, saying, 'Now go to the people and tell them how a faithful wife poisons herself when her husband is dead.' But he went back to the merchant and related that the wife had drunk poison. And the merchant went and married the other girl. But when he came home with the bride, the wife met him at the door, and said, 'Dismiss this maiden who is not your wife: for that which I drank was only wine.'

commit suicide, ἑαυτὸν βιάζεσθαι.
had been drowned. § **148.**
message (concrete). § **99.**
met, 'received.'

XLV.—The Upright Thief.

King Pheres being especially fond of beholding beauty, ordered a statue to be made of white stone, as lovely as the most skilful sculptor could make it. And in order to adorn it still more, the artist was to carve the hair of its head out of gold; and that the people might not dare to break into the shrine by night and steal away the gold, Pheres ordered that it should be proclaimed that whoever took away even a toe of the statue should be put to death after having his eyes burnt out. But a certain man, despising the king's orders, on the second night after the statue was put up, secretly stabbed the guards and went off with the golden hair. Being caught, however, and dragged before the king, he pleaded that it was not right he should be put to death. For he had but been in to look at the beautiful marble maiden, but seeing her gold hair, he bethought himself of the sculptor, whose hair was red. But since it was not just that the work should be grander than the workman, he thought it necessary to remove the hair.

beauty. § **101.**
sculptor, ἀνδριαντοποιός.
was to. § **109.**
having . . . burnt out (use passive).
night after. § **73.**
secretly. § **169.**
dragged, 'led.'
bethought himself (sense). § **112.**

XLVI.—Nathan's Parable.

A certain king had received from his father a precious ring, which had such marvellous power that whosoever put it on was honoured and beloved by everybody. His ancestors also had possessed it, and each had handed it on to that son who best

loved him, and the father alone by his great wisdom judged this. Now this king had three sons, and they all were sometimes disobedient, but on the whole loved him so well that he could not distinguish between them. Feeling therefore that death was approaching, he ordered a skilful craftsman to make two other rings so exactly like the old one, that every man should be deceived by the resemblance. And he called each of his sons secretly to him, gave him much good advice, and put on him one of these rings. When the father was dead, the sons met together, and each claimed to be supreme, as being the possessor of the sacred ring. As they could not agree, they asked a certain wise judge to decide the matter; and having heard all, he spoke as follows: 'You are contending for the rule, but the ring is given not to him who most desires rule, but to him who best loves his father; I shall therefore dismiss you now, to return for judgment after a hundred years, when by your deeds of virtue you have shown which has the true ring.

put it on, περιθέσθαι, (on another) περιθεῖναι.
hand on, παραδίδωμι.
advice, concrete. § 99.
being the possessor (sense).
for judgment (sense). § 111.
deeds of virtue. § 100, § 101.

XLVII.—One Eye.

Lochius was a very skilful archer, so that when all the citizens met together to contend for a prize with the bow, he had many times come off the victor. And this was all the more wonderful inasmuch as one of his eyes was blind: for once in examining too closely the point of an arrow he had accidentally scratched his eye, and as the arrow had been smeared with poison, he had become blind. But he did not grieve much at this for two reasons: both because his eye appeared like the other, so that no one knew he was blind, and also because he soon was able to shoot quite as well as ever. And once when he had had a contest with a man named Chestrias, and had defeated him with great difficulty, he offered to try again, on condition that he should keep one eye shut, and if he was still victorious he should receive a thousand minæ. Chestrias readily agreed, thinking that if he had nearly won when his opponent had used both eyes he should quickly beat him now. But Lochius again had slightly the advantage, and Chestrias had to pay. 'Why,' said

he angrily, 'how can you possibly shoot as well with one eye shut?' 'Because,' replied Lochius, laughing, 'that eye is blind!'

come off the victor (sense). § 110.
one, ἕτερος.
accidentally. § 169.
scratched, use τιτρώσκω.
for two reasons, δυοῖν ἕνεκα.
as well, 'not less.'
as ever (sense). § 112.
offered, 'said he was willing.'
on condition. § 62—§ 64.
minæ, μναῖ.
had to pay. § 109.
possibly, omit.

XLVIII.—Pheres' Palace.

The tyrant Pheres having selected the place where he should build his palace, resolved (since he was desirous of being thought just and had established a royal court of justice in the city) not to force the people to give him the land, but to buy it of them in an equitable manner. But as it was probable that if the farmers knew the tyrant was going to buy the land, they would ask a larger price than from a private citizen, the king disguised himself as a lawyer. And since the place was far from the city, so that he was not known to the inhabitants, he thought they would not discover the deceit. And so for the most part it turned out. Secretly he purchased all the land, except one small vineyard, for a moderate price; but this he could not persuade the owner by any means to sell. For the man pleaded that it had belonged to his father and ancestors for a long time; so that it seemed impious to sell it to a stranger. But Pheres growing angry said, 'And what would you do if you learned that king Pheres himself desires me to obtain this vineyard; and I, relying on so great a monarch, were to take it by violence?' But the farmer replied, 'I should fear nothing; for I should summon you before Pheres' court of justice, where he who does violence is always punished.' With that Pheres was so much pleased that he built his palace elsewhere.

had established, aor.
secretly, use λανθάνω. § 169.
grow angry, πικραίνομαι.
had belonged. § 146, § 148.
that he built. § 53.

XLIX.—The Bearded Antigone.

When the Puretani were rulers of the land, they were so desirous that everyone should turn to sobriety and virtue, that they would not allow women to appear on the stage, for that,

they thought, was the cause of many persons, both men and women, becoming depraved. For they thought it better that men should appear before the spectators dressed as queens and maidens, and so the works of great poets become ridiculous, rather than that the state should be disgraced by impiety or extravagance. And when king Karolus, having overcome the Puretani, had returned to the city, he went to the theatre to see the drama. But as after some time the actors did not appear, the king, becoming impatient, sent to know what the matter was and why they did not begin. The messenger returned to where the king was sitting, but was prevented at first by laughter from speaking: but when the king rebuked him and bade him stop his nonsense and explain the matter, he exclaimed: 'O king, the actors will appear directly, for they are only waiting till the princess Antigone has shaved off her beard.'

would not allow (not conditional).
appear, *φανῆναι*.
on the stage, *ἐπὶ σκηνῆς*.
they thought. § **29**.
of many persons, etc. § **40**.
extravagance, *τὸ ἀπρεπές*.
drama, *τραγῳδιά*.
actor, *ὑποκριτής*.
sent to know (sense).
from (prepositions). § **130**.
his nonsense, use verb *φλυαρέω*.
princess, use adj. *σεμνός*.

EXERCISES.

PART II.

L.—The Mad-Doctor.

There was at Mesolene a physician who became very famous, as he had discovered the best way of treating those who were brought to him suffering from madness. He used to say that mad people were those who had become too aereal in their mind, having left the earth from which they had sprung: and, therefore, if they were forced to dwell for a time close to earth they would be cured of their disease. So he dug a pit in the ground, and if a man were only a little mad he buried him as far as the knees; if more, as far as the breast, and the completely insane were all in the earth but their heads. And one man, who had become nearly sane again, was once sitting near these pits, when he saw a rich man going out with many dogs and servants and costly iron weapons. And he asked him where he was going, and he said to kill birds. And the sick man asked again how much the birds were worth which he killed in a year, and the other replied 'one thousand minæ'; but, he continued, as he wished to boast of his wealth, that on the servants and dogs, and the food of the birds, he spent at least four thousand minæ. 'Depart quickly,' said the other, in a loud voice, 'lest you be buried in that pit without even a hair protruding.'

the best way, use ὅπως. § 103.
people, use article.
aereal, αἰθέριος.
a pit, say 'dug up the earth.'
to kill. § 6.
in a year, prep.
minæ, μναῖ.
on, εἰς.
at least, 'not less.'
without, 'so that,' etc.

LI.—Tithas.

Tithas, King of the Menians, declaring war against the Palii, assembled an army, and sent messengers to the oracle to know what would be the result of his enterprise. The prophet replied

that that side whose chief fell by the sword of the enemy should win the day. But the Palii had, without the knowledge of Tithas, sent a spy to the oracle, who heard the reply, concealed in a recess of the rock. So when he came back and told his general strict orders were given to the Palii to spare the King of the Menians, and fight only with the soldiers. The two armies approached each other, and the royal chariot of Tithas drove into the midst of the Palii, who retired without shooting a single arrow, according to orders. But a Menian slave, who was fighting on foot, left his ranks, and rushed alone against the enemy, and after performing prodigies of valour was with difficulty cut down. When the soldiers were spoiling his corpse, having removed his helmet, they discovered that the dead man was Tithas, disguised as a slave. So that the Palii were disheartened, and easily routed and defeated.

result, enterprise (concrete). § 99.
that side whose, use ὁπότερος.
the day (sense). § 110.
without the knowledge, use λανθάνω.
strict orders (concrete). § 99.
prodigies of valour. § 110.
cut down, κατακόπτω.

LII.—Sloth.

King Pheres had three sons, and since he thought it fine to be idle, for that it belonged to the common sort to work, he said to his sons that he would bequeath the kingdom to whichever of them should prove that he was the idlest.

Thereupon the eldest said that the others need not vex themselves with vain hopes, for he was sure to obtain the kingdom. For the other day he was very cold, and having ordered the slaves to light a fire, he sate down in such a way that his legs were burned with the heat; but, though he suffered severe pain, he was too slothful to remove them.

The second, however, advised him not to be too confident, for that he himself chanced to be standing by the wall from which his sword hung, and having accidentally pushed it, he saw that it would rebound so as to wound his stomach, yet from sloth he remained still and was wounded.

The third said gently that he feared he was after all the laziest, for though he heard his two brothers lying horribly in order to get the kingdom, and though he knew he could lie much better, still, from pure sloth, he would hold his peace.

Then the king said that the third must reign; for one injured his leg and the other his belly from sloth, but the third his whole life.

for that. § 29.
vain hopes. § 99.
was sure to (sense). § 109.
rebound, ἀναπηδάω.
after all, ὅμως.
pure, 'from nothing else than.'
hold peace (sense).

LIII.—A Good Tree Bears Good Fruit.

Pales planted a tree in his field, that he might enjoy the fruit of it; but his expectations were grievously disappointed, for when he had married a young and beautiful maiden whom he loved, and had lived with her in happiness for six months, she, one day, stricken with sudden madness, went and hung herself on this tree. And not only so, but a second wife whom he brought home (after grieving two years for the first), the day after her marriage, passing by the ill-fated tree, committed suicide in the same way. Whereupon the luckless husband could scarcely be prevented from slaying himself also; but when his friends had at last prevailed upon him to bear his sorrow more easily, 'At any rate,' said he, seizing an axe, 'that tree shall be cut down at once.' And he went out and began to tie a rope to the tree to hew it down more safely. But a friend who had heard all, and who had himself a foolish wife, said: 'Forbear, my friend, to cut down so precious a tree; rather give me a twig of it to plant, and I will repay you with much money.' He assented, and thus, by selling each year many twigs, became rich.

planted, τίθημι.
expectations (concrete). § 106.
in happiness (adv.).
stricken, ἐκπλήσσω.
on this tree (gen.).
commit suicide (sense).
from slaying. § 130.
at any rate, mind the order.
twig, κλάδος, m.
each year, *use* κατά.

LIV.—The Stepson.

King Gorgonius, when his beloved wife died, leaving a son who still needed a woman's care, resolved to marry another wife for his child's sake. But she, as might have been expected, so far from loving the boy, treated him with great cruelty and

insult. This he endured for many years until he grew up, and then he bade farewell to his father, saying he wished to see many countries and become wise; but if he had need of him he must not grieve, for such was his love that he would discover it even though far away, and return with speed. So he went off and became a physician, learning from Clearchus, the wisest of his time. But one night seeing Gorgonius in a dream lying on a bed pale and motionless, he perceived that he was ill, and next day went straight back to his country. When he arrived he found that his father was indeed so ill that the physicians of the country despaired, but when he saw his dear son he revived. At last, by the skill of his son, he was quite strong again; but since his wife, from hatred or grief, had now fallen ill, he asked his son to cure her also. But he replied: 'When one is ill, whatsoever he desires, if possible, he should have it. Now your wife desires me to depart.' So saying, he went away. And as he did not tend her she died.

as might have been, etc. (sense).
so far from. § **189**.
until. § **86**.
he must not, oblique.
though far. § **95**.
of his time, 'of those in his own time,' ἐπί, g.
fall ill. § **142**.

LV.—Soldiers Upside Down.

The general Ergoleon was very much honoured by all his soldiers for his bravery and honesty; but, according to the use of soldiers, whenever he got drunk they used to vie with one another in their attempts to impose upon him. And Ergoleon was aware of this, and used to take precautions against it whenever he knew that he had been drinking too freely. Now there was a certain soldier who could stand on his head; and when he had taught all the company to do the same, it occurred to him that in this way he could deceive Ergoleon splendidly, if ever the old man got drunk. And one day when the soldiers were practising standing on their heads, the soldier perceived Ergoleon approaching, manifestly rather intoxicated; so he bade all the others stand on their heads and remain perfectly quiet. The old man came in quickly, and looking round the wall marvelled that they were all apparently upside down; but to the surprise of the soldiers he went out without a word. Next day they asked him if he had seen anything remarkable, and as he blushed and said 'no,' they replied that they were all standing on their heads. 'By Zeus!' said Ergoleon, 'now I under-

stand; but when I saw you all upside down, I went away to bed, fearing lest it was myself who was deceived by having drunk too much.'

the use. § 99.
precautions, see 'careful.'
freely (sense).
splendidly, κάλλιστα.
if ever. § 21.
standing. § 39.
marvelled that, see Oratio Obliqua, § 32.
to the surprise, use verb.
no. § 183.
to bed, 'to lie down.'
lest it was. § 192.

LVI.—Subtleties.

Once three Bœotians were pursuing an Arcadian, whom they suspected of having stolen some money. No one knew for certain that the Arcadian was the culprit, but as the money had been taken, and on the same day the Arcadian slave had disappeared, and all the other slaves laid the blame on him, nobody was inclined to dispute his guilt. Presently they came to a house, over the door of which was inscribed, 'Here let Arcadians enter'; for it was an inn to receive strangers, and he who built it was an Arcadian. 'There is no need to go any further,' said one of the Bœotians, 'for it is plain that the thief is concealed in this house where his friends live.' 'Nay,' said the second, 'but surely if he thought we were chasing him, he would most of all avoid this house, for he would know we should be certain to seek him here.' 'Yes,' said the third, 'and knowing that we should be so wise as not to seek him here, but pass on in pursuit, he would change his mind and hide in this very house.' This man seemed to the others to be the cleverest, and so they resolved to take his advice, and went in and searched. Yet none the more did they find the man; for it chanced that he was unable to read, and so had not stopped.

culprit (sense).
his guilt. § 132.
chanced. § 169.
stopped, 'remained.'

LVII.—Piety and Wisdom.

The Bœotians relate a story about a certain Malonius, who was himself a Bœotian, and was always boasting of the superiority of the Bœotians to all other races, both in their piety

towards the gods and in the happiness of their lives under the government of a wise oligarchy. Now Malonius was voyaging in a ship; but a great storm arose, and so thick were the clouds that the sailors could not see the sun for three days, and did not know whither they were driving. At length the ship broke up and the others were all drowned; but he himself, supported on a beam, reached the shore. At first, supposing the island to be deserted, he was almost grieved that he had not perished with the rest. But having advanced some way he found a man hanging to a gallows. 'Herakles!' he cried; 'these men are not less pious than the Bœotians.' After a short interval he beheld another man lying in the road drunk. 'Ye gods,' exclaimed the traveller, 'surely this land is ruled by an oligarchy even wiser than ours, for I never yet saw a Bœotian in a state of greater felicity than this man.'

superiority, *piety*, *happiness*, *lives*, *government* (concrete).
thick, *βαθύς*.
for three days, prep.
state of felicity (sense).

LVIII.—The Baker.

When the insurrection among the Corneutæ had been quelled, after a violent but short struggle, a certain baker, who had had no inconsiderable share in the plot, fearing lest he might be seized and undergo the penalty, devised the following plan for escaping. He called his servant, and told him that he was going out of the country for a while; that certain strangers were likely to come in his absence, and make offers about the purchase of the bread shop; that if they came the servant should profess himself to be the baker in order that the money should not be lost. Not long after his departure the messenger came from the king to inquire about the rebel baker, accompanied by several soldiers; but having received orders not to make known his object, he only asked if he might see the shop, as he was thinking of purchasing it. The servant readily agreed, and being asked if he was the baker, said at once that he was, and that he had been there for three years. 'Then,' said the messenger 'I arrest you as a conspirator,' and ordered the soldiers to kill him. Thereupon the poor wretch began to declare that he had lied, and was only a servant; but the officer simply replied that if that were true he ought all the

more to be put to death for having attempted to deceive his majesty's emissaries.

after struggle (concrete), 'having resisted firmly but,' etc.
no inconsiderable share (sense).
absence, offers, purchase (concrete).
object. § 103.

LIX.—Politeness.

A rich man named Rhochius once lived at Athens, who had sent for a servant from Aetolia, since he had been informed that, the Aetolian servants although not very skilful, were yet gentle and polite, so that they were likely to please those guests who came to the house. And this he considered of the greater importance, as he was accustomed to entertain many guests. But soon after the slave arrived Rhochius fell ill, and finding that he was likely to die, he sent for the Aetolian, and told him to fetch a lawyer, for inasmuch as he was likely to die he wished to make his will. So the slave went away to seek the lawyer, and having found him spoke as follows: 'May Zeus lengthen your life, O wisest of men! My master Rhochius bids me say that since he is about, with your gracious permission, to die, he wishes your aid to make his will.' The lawyer laughed, and promised to come in a short time, and so dismissed the slave; but just as he was about to go to Rhochius' house, suddenly the slave returned, and bowing low, said to him: 'O greatest of lawyers, my master Rhochius bids me greet you most humbly, and ask your pardon for disturbing you with vain request; but that having changed his intent he now has no need of your services, since he is unfortunately dead.'

for inasmuch. § 29.
lengthen, σώζω.
with your, etc., gen. abs.
intent, see 'change mind.'
unfortunately dead, say simply, 'he happens to have died.'

LX.—Thessalian.

The Thessalians, as is well known, are a race of the utmost courage in any contingency; but if any one attempts wrongfully to deprive them of money, they will offer the utmost resistance rather than submit to be defrauded even by a superior force. Now there was once a Thessalian walking on the road to

Thebes, carrying a wallet which seemed to be heavy. And as he passed through a village three rogues noticed him, and fancying that he had much wealth in that wallet, agreed together to run quickly forward, and waiting for him in a wood through which he had to pass, there set upon him and rob him. They found, however, that they had deceived themselves in supposing they would easily master him, for he fought with great bravery, and they did not overpower him until one of the robbers bound his arms so tightly in his belt that he could no longer strike. Then, having taken his wallet, 'Now,' said the leader, 'let us share this great spoil which was worthy to be thus bravely defended.' And so, opening the wallet, they found to their horror only five drachmæ of money, and the rest nothing but old clothes. 'It is clear,' said the robber, 'that the man who thus defends five drachmæ would have killed us all three had he but had one mina!'

in any contingency (sense). § **104.**
superior force, 'more.'
found to their horror, 'were horrified finding.'
drachma, *mina*, *δραχμή*, *μνᾶ*.

LXI.—Ionides' Dream.

Ionides was once sent from the city to deal with the Ethiopian Eurikus, who was king of a large tract of land which the governors of the city had long been envying, and which they thought the skilful Ionides might perhaps prevail upon Eurikus to part with. So Ionides set out for Ethiopia, having taken the precaution to provide himself with many splendid jewels and swords, and especially with five royal dresses so magnificent that the barbarian Eurikus was sure to be delighted with them. When he arrived, however, he did not present the apparel, but asked the king to a great banquet, where five slaves attended upon him, very beautiful in face, and dressed in these dresses. The next day Eurikus came to see him, and said he had had a dream that Ionides came and presented to him both the slaves and their royal apparel. Ionides professed to wonder much at the narrative, and said it doubtless would come true; and next day he gave him the slaves and the dresses. A few days after Ionides called upon the king, and told him he had dreamed that Eurikus offered him any portion of his land to rule over, choosing which he preferred. Eurikus smiling, said he sup-

posed that dream must be no less true than the other, and gave the land; but, he added, he hoped the gods would not send him any more dreams as long as Ionides was there, since it was plain that the envoy was the best dreamer of the two.

envy, ἐπιθυμέω.
precaution. § 100.
was sure. § 109.
come true, 'be accomplished.'
added (sense).
dreamer, use verb.
of the two, say 'than the other.'

LXII.—Recruit.

Deriscus, the king, was accustomed, whenever a new soldier came to him desiring to be enrolled in his guards, to make three inquiries: how old the man was, how long he had served, and whether he was perfectly satisfied with his pay and his fare. And once a young Persian soldier came who could not speak any Greek; but, having heard of the questions to which he was liable, he had learned from a friend what words he ought to use in reply, and these with much difficulty and after long practice he was prepared to give in answer to the king's queries. It chanced, however, that Deriscus asked first what he usually asked second, but the soldier, of course, did not understand, and so when the king had said, 'How long have you served under me?' the youth replied in a loud voice, 'Twenty-five years.' Deriscus, seeing him so young in appearance, was astonished, and said to him quickly, 'Why how old are you?' 'Five years, O king!' replied the soldier. Thereupon all the people laughed heartily, and the king, fancying that this youth was intentionally mocking him, said somewhat angrily, 'I doubt whether you are mad for talking such ridiculous nonsense, or whether it is I who am mad, falsely imagining you to say such things.' The soldier, however, who thought that the king was asking him for the third time, said, not a whit afraid or ashamed, 'Both, O king!' Hereon ensued a general consternation; but, seeing that something was wrong, the soldier confessed that he could not speak Greek, and so all was explained.

whenever. § 21.
speak Greek, Ἑλληνιστὶ λέγειν.
inquiries. § 99.
liable, 'which he had to answer.'
chanced. § 169.
why (particles).
heartily (sense).
wrong, use οὐ καλῶς ἔχειν.

LXIII.—Condaeus.

Condaeus was scarcely less famous for the boorishness of his manners than for his extraordinary skill and experience in war. But though he often said offensive things, yet it was very seldom that he moved people to anger, because it was so evident that he was speaking in jest in order to raise a laugh. And once when he was passing through the city of Sena, and many embassies were sent to him from the neighbouring places, to express their obligation to him for his services in war, he took pleasure in trying every means to reduce the ambassadors by his strange replies to a state of embarrassment. Amongst others came an embassy of priests, headed by Boëleus, a very skilful and quick-witted man. When the messengers arrived and were ushered into the presence of Condaeus, they were much perplexed to find that the general maintained absolute silence, and stood quite still, without even moving his head, and glaring with his eyes in a dreadful manner. But Boëleus, nothing dismayed, smiling graciously, addressed the general in these words, 'My lord, you ought not to be surprised at seeing me so bold, when I appear before you at the head of a few priests; but if I had been leading thirty thousand soldiers, then I should reasonably have been half-dead with terror.' At this Condaeus was so pleased that he laughed heartily.

manners. § 100, 'behaving.'
seldom, say 'very few people.'
raise a laugh, express the *act* of the *persons.* Cf. § 106.
express obligation, use ἐπαινεῖν.
he took pleasure, etc., there are many abstracts here to be turned concrete.
headed by, use gen. abs. 'leading.'
maintained absolute silence (sense).
glare, παπταίνω.
at seeing. § 32.
if I had. § 14.

LXIV.—Peisenon's Craft.

Condaeus, of whom we have spoken above, as famous no less for his roughness than for his military skill, once told his companions that he was angry with a citizen named Peisenon, whom everyone supposed to have been his most intimate friend. Peisenon, being informed of this, took the first opportunity of visiting the house of Condaeus to inquire what his great friend charged him with, and to make the best defence he was able: for he felt that he was innocent of any intentional treachery or offence towards him. When he came into the house, Condaeus, beholding him a short while in silence, turned round and walked

away. Whereupon Peisenon burst forth as though he were overjoyed, 'I thank the gods, O my friend! that he who told me about you just now was evidently speaking falsely, for now it is clearly shown that you do not regard me in the light of an enemy.' Condaeus was surprised to hear this, but, without looking at the other, he replied, sullenly, 'And what makes you think, my good sir, that I do not regard you as an enemy?' 'Because, my friend,' replied Peisenon, 'although malicious persons say many things falsely in disparagement of you, no one has ever yet ventured to lie so impudently as to assert that you ever turned round and retreated from an enemy.'

first opportunity (sense).
defence. § **99.**
innocent, use οὐδὲν, and verb.
burst forth (sense).
what makes you think? **169.**
although. § **94.**

LXV.—Shameless Women.

Pherides, when he was a pleader, used often to complain that the women of the city were so shameless and eager to hear horrible tales that they would stand in crowds in the law courts when any man was being accused of a dreadful crime, and, indeed, the more shocking the charges the more violently they desired to hear them. And he used often to say that the judges were deserving of blame, for though they were allowed by law to remove strangers from the court, they never cared to prevent people even from hearing things the least fit to be told. So when at last Pherides was appointed a judge, everybody was in a state of great expectation what measures he would take to put a stop to this mischief. And this was what befel. One day, when a man was brought before him who was charged with dreadful deeds, the judge observed that, as usual, the court was crowded with women, who had come together for the very purpose of hearing the shameful tales. So he gave orders in a loud voice that all respectable women should withdraw. Thereupon about five persons left the court. 'Now,' said the judge, 'since all respectable women are gone, the warders shall remove those disgraceful persons who remain.'

of a dreadful crime, ὡς ἀδικήσας, etc
cared to prevent, use θέλω. cf. § **132.**
state of (sense).
for the very, ἐξεπίτηδες, ἵνα.
warders, οἱ φύλακες.

LXVI.—Tailor.

Albanius was naturally gentle in disposition, but whenever he was with several of his companions he used to become so excited that there was no act of violence he would not commit. And once he was walking near the river at the Olympian games, with three of his arrogant young comrades, when he saw, in a fine garment and enjoying the spectacle, a man whom he knew to be an Athenian tailor. So he thought it would be fine fun if he went up and spoke to this man in such terms that all who heard should know him to be a tailor, for so he would be put to shame in the eyes of many Greeks. Accordingly he approached him and, calling in a loud voice, began to abuse him for having made the coat he was wearing so badly: for it was unpleasant, said he, to be thus disgraced before all Greece. But the tailor, so far from being vexed, did not even blush, but, turning him round, began examining and touching the coat, as though to see what was amiss, and humbly promised to set right the error when he returned to Athens. But meanwhile he had been secretly marking Albanius's coat all over with chalk; so that not only did the youth fail to disconcert the tailor, but he himself was made a laughing-stock before all the multitude.

at the Olympian games, Ὀλυμπίασι.
tailor, say κναφεύς.
fine fun, γελοῖος.
such terms (sense).
for so. § 29.
so far from. § 189.
mark, ἀλείφω.
chalk, γύψος.
made a laughing-stock, became ridiculous, or γέλωτα ὀφλεῖν.

LXVII.—The Veil at Dinner.

Theodorus was so ready-witted that many people often asked him to banquets, not so much for the sake of friendship as in the hope of deriving amusement from his conversation. And once he met, at the house of a friend, a person who annoyed all the other guests by his boastfulness and boorishness of demeanour; but as the others were unable to cope with him they cherished the hope that he might offend Theodorus, and in that case they expected to see fine sport. But they were disappointed to find that Theodorus only listened with the greatest friendliness to all his conceits and absurdities; and this was the more surprising, as the man was extremely ugly, and they knew that Theodorus often laughed much at ugly people. At last, however, the stranger reached such a pitch of impudence that, in

the presence of all the guests, he tied round his head a white veil, saying that it was his custom to do so after dinner. To this Theodorus did not reply, and the stranger, disgusted with his silence, asked him whether he did not think the veil becoming. 'Certainly,' replied Theodorus, with the utmost politeness, 'and I think we shall all agree it would have been still more becoming if you had put it on, not only over your head, but over your face.'

in hope of (sense) (purpose). § 2 etc.
deriving amusement (concrete). § 99.
fine sport, say 'a great contest.'
conceits and absurdities, use a verb.
such a pitch, say ἐς τοῦτο, with gen.
over .. head, 'so as to hide.'

LXVIII.—Carpenter.

Eumenes, when he was a young man, was very arrogant, insomuch that he became ungovernably angry if anybody interfered with him in the least. And one day when he was walking down to the Peiræsus, clothed in a splendid cloak, there came a carpenter behind him carrying a pine tree. Now since the weight was so heavy that the man could not lift up his head to see who was in the way, he shouted as he went to all the passers by to beware lest his pine tree should injure them. But Eumenes thought it unworthy that he should give place to a carpenter, and took no heed; whence the result was that the tree top striking against his cloak rent off a large piece. And Eumenes, being dreadfully vexed, dragged the man to the law-court, complaining to the judges of his terrible injuries and demanding satisfaction. But the carpenter, half dead with terror, was unable to reply; and the judges perceiving his condition, declared that they could not punish a man because he was dumb. 'He dumb!' exclaimed Eumenes. 'Why, he never ceased bawling louder than two bulls: Out of the way! Out of the way!' 'Then you should have obeyed him,' replied the judges, and forthwith acquitted the carpenter.

ungovernably, say 'immeasurably.'
if anybody. § 21 (end).
of his terrible injuries. § 99.
his condition. § 103.
he dumb, 'and how can he be dumb who' etc.
should have. § 109.

LXIX.—Kneios.

When Kneios was governor of the cities in Asia, and had to

decide all the law suits which the inhabitants referred to him, he won great praise from all men by the justice and wisdom of his judgments. One day a woman of Smyrna was brought before him charged with having murdered her husband and son. She admitted the truth of the accusation, but pleaded that the crime was justified by injuries which she herself had received from them. For she had had another son by a previous husband, and they had seized this young man by craft and poisoned him. And she adduced such evidence that not even her accusers were able to dispute that it was so. But Kneios at first did not know what to do; for it seemed unjust to put to death a woman who had received such injury, and yet the law clearly commanded that whoever was convicted of murder should undergo the extreme penalty. Accordingly he asked the lawyers whether the law ordained how soon the penalty should be inflicted; and finding that there was no provision about the time of punishment he condemned her to death, and ordered her to appear before the same tribunal to undergo execution after the interval of a hundred years.

by the justice and wisdom (sense: concrete). § **101**, § **102**.
charged, turn the sentence, as *αἰτιάομαι* is deponent.
truth (concrete).
pleaded that the crime was 'justified,' etc., say 'that she was justified,' etc.
by a previous, *ἐκ*.
that it was so, see § **132**.
penalty inflicted (sense).
provision, use *κελεύειν*.
about the time, use *περὶ τοῦ ὁπότε*, etc.
after the interval of, *διά*. g.

LXX.—Gold Statue and Dreams.

They relate that Hannibal had taken away a statue of gold from the temple of Hera, and as he did not know whether it was entirely of gold or only gilt on the outside he cut it in two. And as he found that it was all gold he resolved to carry it home; and would doubtless have done so had not Hera herself appeared to him in a dream and prevented him. For she threatened that, if he did not restore it, he should become blind in his one eye with which he still could see. Although Hannibal was not particularly pious towards the gods, yet he was naturally so terrified with this vision that he not only repaired the statue, and restored it to the temple, but he also made an additional offering of gold besides to appease the anger of the goddess.

It is also related that when Hamilcar was besieging Syracuse, a vision appeared to him of a divine figure, who told him that on the next day he would dine in Syracuse. His hopes were much raised by this announcement. But next day there arose such a disturbance in the camp that the soldiers took to fighting with each other, and accordingly the Syracusans, perceiving the occurrence, came unobserved into the camp and carried off the general prisoner to the town. In this way the prophecy was fulfilled.

in two, use a compound.
additional (sense.)
a vision of divine figure (sense).
hopes raised (sense), § **106**, *announcement* (sense) [concrete]. § **99**, § **100**.
prophecy, *τὸ εἰρημένον*.

LXXI.—Epaminondas.

According to the Theban law, when a man had been appointed general he commanded the army for twelve months, and after that, even if he had discharged the duties of his office with the greatest success, and the war was still continuing, he had to return home and yield his command to another. Now the great Epaminondas once remained at the head of his army for four months longer than he ought to have done; and when he returned home his enemies brought him to trial for the offence. But he showed by his demeanour before his judges that he no more feared death in the city than on the field of battle. 'The law condemns me,' he said, 'and I do not deny that I deserve death. I only request that these words may be written upon my monument, "the Thebans have put to death Epaminondas because he compelled them to meet and conquer the Lacedæmonians whom previously they had not even dared to look in the face; and because under his command they besieged Sparta, who counted it the greatest good fortune to escape ruin."' These words were greeted with such applause by the bystanders that the judges did not venture to condemn him.

war continuing, 'not yet finished.'
at head. § **110**.
longer than he ought, 'beyond the appointed (*εἰρημένος*) time.'
showed by his demeanour, 'showed (*παρέχειν*) himself such in his demeanour.'
on the field. § **110**.
do not deny. § **132**.
in the face, *ἐναντίον*.
to escape, use *εἰ μή*.
these words, use a participle.
were greeted. § **106**.

LXXII.—Poison.

Dolius, who lived alone on the Thessalian mountains, being devotedly fond of hunting, suffered much from the inhabitants of the village, who were most friendly in words, but whenever he went out alone, used to visit his hut and steal whatsoever they found there. But one day he was avenged in the following manner: Two of the villagers entered his hut as usual when he was gone out in the hope of discovering plunder; and their delight may be imagined when they found a dish of fish ready cooked on the table. They ate this greedily, and then looked round to see if there was anything else. To their horror, however, they perceived near the table, lying on the ground, a bottle of poison nearly empty, as if he had used it recently. They concluded at once that the fish was poisoned, and cast about, being in terror of death, for some means of getting rid quickly of the fish. So one of them greedily drank up a large bottle of oil, rather putrid, and the other ate a vast quantity of salt. In this way they both soon vomited much, and left the hut very pale and weak, but delighted that they were safe from the poison. Just as they were going out, they met the owner, who greeted them kindly, and invited them to share his excellent fish which he was returning home to eat. But they replied that they had already had enough.

devotedly (sense).
delight . . imagined. § **103.**
to see if, *εἰ.*
cast about. **110.**
some means. § **103.**
poisoned, paraphrase it.
vast quantity, *θαυμάσιον ὅσον.* § **152.**

LXXIII.—Greneus' Gold.

There was a certain man named Greneus, who was noted among all his companions as being the stingiest of mankind, insomuch that people used to say of him that even if he made a vow to the gods, to obtain some benefit from them, he would always manage, when he had obtained it, to cheat them of his promise. One day, when Greneus was dining in company with the king, at the conclusion of the repast, the king related to the guests the misfortunes of a certain poor philosopher, who had been well known to all those who were present. And, as everybody expressed great commiseration, the king proposed

to them that they should all contribute a certain sum of money to the relief of the poor man. As this proposal was received with applause, the king himself rose and went round the table to collect the money from the guests. And everybody was much pleased at the idea of the avaricious Greneus being thus forced to contribute; for they knew that he would not venture to refuse in the presence of so many persons, especially when his majesty himself was the suppliant. And after all had given the king their money, he asked Greneus whether he had contributed anything, pretending that he had not noticed. 'If it please your majesty,' said one of the guests, laughing, 'I saw Greneus giving you his gold piece, otherwise I should not have believed it.' 'And I, too, saw it,' said the king; 'but still I do not believe it.'

his promise. § **105.**
misfortunes, use πάσχω.
expressed great commiseration, (sense) use 'pity.'
to the relief of, verb: ὠφελῶ.
at the idea, say 'if.' § **32.**
to refuse, to give 'nothing.'
if it please your majesty, paraphrase.
gold piece, στατήρ.

LXXIV.—Phædon's Dog.

A certain Phædon had a dog which had been brought to him from Epirus, and which, among other accomplishments, used to go to a particular house and bring back food for his master in a basket, which he carried in his mouth. And one evening when the dog was returning to Phædon's house with his dinner as usual, he saw two other dogs waiting behind the wall to rob him of his basket. Feeling, however, that his courage would be all the more praiseworthy if he overcame such odds, he went on without flinching. As he reached the wall out burst the two dogs upon him, and with dreadful clamour, such as could be heard for a long distance, the combat began. And at first, as might be expected, his chief care was to guard the basket; but after a bit he became so eager to defeat the more formidable of his assailants, that for a moment he left the basket undefended. The lesser of the two robbers beholding this, immediately rushed at the meat in the hopes of devouring it while his friend was destroying his foe; but Phædon's dog, finding the impossibility of beating off the enemy and defending his master's dinner simultaneously, and thinking it better that

the honest should have it rather than the dishonest (since the owner could not), gobbled up the meat himself.

among other accomplishments, 'was skilful both in other things.'
praiseworthy (sense).
such odds, use 'stronger.'
combat began (concrete). § 106.
chief care, use εὐλαβεῖσθαι.
assailant, use participle.
in the hopes. § 6.
was destroying. § 74.
beating off, 'put to flight.'
gobble up, ἐγκάπτω.

LXXV.—Bramian Wine.

There was a race called Bramii who lived among the Indians, and prided themselves on being more noble in birth and more blameless in heart than the common people. And one day the chief of the Bramii was about to become a hundred years of age, and the Bramii consulted together, as the day was approaching, to consider the best means of honouring their great man, who in their eyes was the best and wisest of mankind. And they resolved to make a great feast, and present him with a large cask of sacred wine; but thinking that it would seem a more friendly and acceptable gift if each man had a share in it, they determined that they would set up a great cask in their chief's house, into which each man separately was to empty his bottle of the sacred wine; and thus that the cask should be filled with the best that each had to offer. So the day came, and each Bramius brought his bottle and poured it into the cask one by one, the head of the cask being bored so as to receive it. And when the cask was full the feast was celebrated, and the Bramian chief sent a bottle to be filled from the cask, which was to be drunk at the feast. And when the bottle was opened it was water and not wine; for each Bramian had thought if he alone gave water he should not be discovered.

become a hundred years of age, say 'to arrive at the hundred years.'
best means. § 103.
in their eyes (sense). § 110.
bottle, say 'bowl,' τρυβλίον.
and thus. § 29.
the best that, etc. § 195.
was celebrated, say 'began.'

LXXVI—Megarian.

A certain Megarian, distinguished in birth and wealth, who had squandered most of his property, at last was reduced to such an extremity of poverty that he was forced to adopt all

kinds of shifts in order to escape the urgency of his creditors. Among these was a poor cobbler, who, after entreating the Megarian nobleman to pay him his account many times without producing any result, at last extorted from him a document, wherein he wrote that he acknowledged the debt, and would pay it as soon as the year was out. At the end of the year the cobbler again presented it, but the nobleman professed to be ill. Again he came, but found his debtor absent. And so matters went on, the nobleman each time inventing a new excuse, until the cobbler found to his sorrow that he was no better off with the document which had cost him such trouble to get than he had been before he got it. At last, one day when the nobleman again made some promise to pay in a few days, indignant at his shamelessness, the cobbler said, 'I do not doubt your honesty, sir; but since this document is worn out, I must ask you for another promise, written on some more durable material.' 'Nothing is more durable than gold,' said the nobleman, and paid the debt.

urgency (concrete). § **100.**
his account (sense). § **105.**
producing any result, 'nor did he obtain anything the more.'
extorted, use ἀναγκάζω.
was out. § **109.**
each time, ἑκαστότε.
inventing, say 'producing.'
cost him (sense). § **110.**
worn out, σαπρός.
material, omit, and use adv.
[for the connection see § **133.**]

LXXVII.—Ugly Proclus.

Proclus was a counsellor of the king, and was well known in the city as being a ready-witted man, able to extemporise measures when any emergency arose, and still more, perhaps, as being excessively ugly in countenance. One day a certain citizen, named Soron, who was still uglier than Proclus, called at his house, and with the utmost humility said he wished to ask him a favour. He said a certain man had injured him deeply by casting false imputations upon his wife in secret, and so inducing many people to believe shameful things about her. He had accordingly, since he could not punish the man by law, fought a duel with him and killed him; and now, since he was in peril of death by law himself, he begged Proclus to intercede with the king for him. Proclus readily agreed, and entreated the king with such earnestness that he fairly forced him by his importunity to pardon the criminal. But when the king had done so, he asked Proclus why he took

such trouble about the poor man, since he was not usually so well-disposed toward criminals. 'Because,' replied the counsellor, 'if he had suffered death I should have been the ugliest of your majesty's subjects.'

emergency, use δεῖ.
with utmost humility, say ἱκέτης γενόμενος.
imputations, see 'accuse.'
a duel, say μόνος μόνῳ.
fairly, ἀτεχνῶς.
well-disposed, εὐμενής.
your majesty's subjects (sense).

LXXVIII.—Padius again.

Many things have already been related about Padius such as to seem worthy of laughter; but whoever visits the country of the Padii will certainly find that he daily hears something of the kind; so that if a man tried to write down all the laughable things which the Padii do and say he would not easily complete his task.

Once there was a Padius who was a priest, and whose business it was to bury all the dead who were brought to him, and to offer a sacrifice for them of a lamb. And one day a peasant brought him a corpse which he said he had found on the shore, evidently having been cast up by the tide. He thought it was one of his friends, who had gone out in a boat to fish, but he could not say for certain, as the corpse had been thrown up without clothes, and without a head. Anyhow, he requested the priest to offer the usual sacrifice for it and bury it, and so, handing over the dead body, he went away. The priest, however, only offered a lamb's head, and saved the rest of the sacrifice for his own dinner; and when he boasted of this, and the peasant indignantly asked him why he had behaved so unjustly, he replied that it was quite fair; for part of a sacrifice was fit to be offered for part of a man, and as the head of a man was the most valuable part, so the body was of a lamb; and therefore, if the head was wanting to the man, it was right the body should be wanting to the lamb.

such as. § 60.
of a lamb, do it neater.
he thought. § 29.
to fish, 'to catch fish.'
without clothes, 'naked.'

LXXIX.—Rose and Cherry.

Morios was not exactly a wise man, but he was often heard to say clever things at a banquet, so that many men who did

not love him constantly invited him to feasts, so that the guests might talk more freely and enjoy much laughter. And once Morios was dining with a friend, who had also asked amongst many others a person who was rather sullen and proud, and did not say much himself, but confined himself to questioning those who told tales, apparently with the view of convicting them of falsehood. And the other guests were vexed, feeling that at a banquet it did not matter if the stories told were false, but that the part of a guest was to say amusing things. At last, Morios perceiving how matters lay, said quite seriously that he had seen the priest at the sacrifice with a robe of the colour of a rose, and a girdle of the colour of a cherry. 'That is false,' said the sulky guest, 'for no one is so ignorant as not to be aware that the priest's dress is always white and his girdle is always black.' 'Then it is you who are wrong,' replied Morios, 'in accusing me thus rashly of lying; for the rose to which I was comparing his robe was that white rose, and the cherry was this black cherry.' Whereat arose general laughter, and the other, looking very sour, went away in silence.

was heard (sense).
freely, ῥᾷον.
amongst, say 'both many others,' etc.
confined himself, use τοῦτο μόνον.
apparently with the view, ὡς δή. § 6.
stories told, τὰ λεγόμενα.
how matters lay (sense).
of the colour, 'having the colour.'
general. § 106.
very sour, say 'looking water cresses,' κάρδαμα βλέπων.

LXXX.—The Perumelos.

The Malabrii are a savage race of men and have many false beliefs, which no one can persuade them are not true; and among these they believe that the souls of the dead reside in animals, and that therefore everyone ought to spare all animals if he even suspects that they contain the spirit either of a god or of one of his deceased friends. Now there was an Anglian merchant, who happened once to be living for a few days among the Malabrii, and who, having gone into the woods to hunt, was so unfortunate as to shoot a bird which the natives call perumelos, and which, according to their belief, contains the soul of a god. The people, hearing of this deed, laid hands on the stranger and carried him off, with the intention of sacrificing him on the altar of the outraged god. As soon as he understood what they were going to do, and wherefore they were

angered, being a ready-witted man he hit on the following device to save himself. He asked permission to defend himself, and said that his father had lately been sailing when he was wrecked and perished in the sea, and his soul had entered into an eel. When, therefore, he perceived an eel floating in the sea, and a perumelos flying above it, which was clearly about to attack it, he thought it disgraceful that he should suffer his father's soul to be injured before his eyes, and so shot the perumelos. And the judges not merely acquitted him, but gave him a great reward for his piety.

are not true. § 132.
and who (not literal).
lay hands on (sense). § 110.
hit on (sense).
permission (concrete).
when he was wrecked, put 'when' with the natural clause.
disgraceful that. § 32.

LXXXI.—Axius and the Trees.

There was once an Ætolian named Axius, who, though he was by nature a most well-disposed and polite man, yet had one great fault; for he never was able to partake of a banquet without being so excited by the viands and the company that he drank more wine than was fitting. And one day when he was at a feast where there were many clever persons present, so that all conversed very pleasantly, and there was much laughter, according to his custom he drank so much that as he walked home he did not know too clearly what he was doing. And as it happened, he had to walk along a road, by the side of which many and great trees were planted. Now two of the guests were walking a little way off behind him, and they observed, with no little surprise, that as he was walking unsteadily he chanced to stumble against a large oak. Having arisen again, they saw that he bowed low, and with his wonted courtesy said aloud that he grieved much at having inadvertently struck the gentleman, but hoped he would pardon him as it was so dark. Again walking on he did the same; and again he expressed his grief. At last, when he had done this often, they saw him stop and sit down in the middle of the road with an embarrassed air; and he said aloud, 'It seems I had better remain here quietly till all these tall men have walked past.'

fault, say 'was to be blamed.'
without, use ὥστε. § 132.
planted, plup. of φύω.
with . . courtesy, 'politely as usual.
inadvertently, use λανθάνω.
gentleman, ἀνήρ.
air (sense).

LXXXII.—Thomius and the Maniac.

Thomius was a counsellor of the king, and a man famous for various things, and especially because he was so skilful that if any danger suddenly threatened him, he was always able to devise some means of escape. Once he was sitting at the top of his house, whither he resorted in the evening in order to refresh himself with the coolness, when a man rushed up to him, having secretly entered the house, and crying with a loud voice bade him jump down. Now, although he knew that this man was a maniac, having seen him often in the house of the physician who tended him, yet he himself was too old to be able to resist him by force, and he perceived that his only chance was to deceive the madman by fraud. So he agreed to jump down, only he said it would show him better how to do it if first they threw down his cat which was seated near. The maniac was delighted with the suggestion, seized the cat, and threw her over; but as cats can fall a long distance without being injured, when she reached the ground she jumped up and ran off. 'Now go down,' said Thomius, 'and find her that we may throw her again so that now at any rate she shall not escape.' And when the man eagerly went away to perform his bidding Thomius seized the opportunity and closed the door.

counsellor, βουλευτής, ὑπηρετής.
danger threatened. § **106.**
when a man (which is principal ?)
although. § **95.**
maniac, 'mad.'
too old to. § **58.**
his only chance. § **112.**
suggestion, use ἀκούω.
without being, ὥστε μή.

LXXXIII.—The Epirots.

The Epirots, although they live in a mountainous country and are often considered barbarians by those who dwell in towns, yet are a friendly race, and if one dwells among them he has many things to tell when he returns. An Epirot, who had a moderate property, once was asked by a poor neighbour, named Tornos, to lend him thirty minæ, as he would otherwise have to be put in prison for debt. But he knew Tornos to be both a false and a lazy man and refused, asserting that he had several secret reasons for being unwilling to accede to his request. Then Tornos greatly complained and was indignant, saying 'it was strange that he should lend to many strangers and refuse a friend.' But the other replied 'that if he lent him the minæ, then when the time came for repayment he would be sure to ask him to wait

another month; nor again after that interval would he even then be ready; and at last they would cease to be friends and become enemies. And if this is so,' he concluded, 'I think it far better that we should make haste and become enemies now before I lose my thirty minæ.'

mountainous country, 'among the mountains.'
friendly, φιλάνθρωποι.
as he would otherwise, say 'but if not, that he would,' etc.
for debt, say 'as not having paid.'
accede to his request. § 105.
strange that. § 33.
for repayment, infinitive.
after interval, διαλιπὼν τοσοῦτον χρόνον.
make haste, use φθάνω. § 79.

LXXXIV.—Cakes and Songs.

There was once a baker of Syracuse who was famed for making remarkably good cakes; insomuch that a poet of the place named Archias, who wrote about all manner of subjects, composed an ode upon these cakes which was very witty and pleased the Syracusans much. The baker also was gratified at being sung of by Archias, but as he did not quite relish some of the witty things that were written in the ode he adopted the following means to turn the laugh against the poet. He made a most excellent cake; but as it was necessary that it should be baked upon paper he employed Archias's ode. He then sent it to the poet thanking him for his beautiful verses. Archias ate the cake and enjoyed it much; but was somewhat annoyed when he had finished it to find his own poem lying at the bottom. So he went to the baker, and after some conversation asked him why he had insulted the art of poetry. To which the baker replied, 'No one can deny but that I have behaved justly, for you made a song upon my cakes, and I made a cake upon your song.'

cakes, πλακοῦς, -ντος.
subjects, 'things.'
composed, 'made.'
ode, μέλος.
upon, use εἰς here.
turn the laugh, 'make the poet rather laughable.'
paper, βίβλος.
for his beautiful, use οἷος and ἀείδω.
deny that. § 132.

LXXXV.—Cow Stealing.

Once upon a time there was a Lydian, named Mastros, who being left by his father without means of subsistence determined

to join a band of robbers. So he went to a wood where they were known to reside, and being admitted into the house made known the object of his visit. The robbers, perceiving him to be a man of strength of limb and readiness of wit, agreed to admit him if he would first display his capacity by an ingenious theft. They informed him that a farmer was about to drive a fat cow the next day past the wood, so that he would have a fine opportunity, if he pleased, of exhibiting his skill. Accordingly, next morning, he rose early, and taking a beautiful shoe which he found in the house dropped it in the road where the cow was going to pass. Hiding himself behind a tree he presently saw the rustic approach with the cow; he examined the shoe, but left it lying, as he did not think one shoe only was worth anything. As soon as he was gone, the Lydian picked up the shoe, took a short cut, and again dropped it in the road. The rustic coming up, and supposing it to be the second shoe, ran back to fetch the first, and Mastros drove off the cow.

without means, say, 'not having whence he might,' etc. § **103**.
being admitted, say 'they receiving him.'
object (concrete). § **103**.
limb (sense).
admit, εἰς τὴν συνουσίαν δέχεσθαι.
capacity . . theft (concrete).
shoe, ἐμβάς.
dropped, 'placed.'
picked up, ἀναλαβών.
took a short cut, expand according to the sense.

LXXXVI.—Horse Stealing.

On another occasion Mastros stole a horse out of the midst of the Spartan camp, but was captured by a body of soldiers who recognized the horse, and was brought before the general. He, though enraged at the audacity of the theft, was still more astounded that the man had been able to carry off his plunder from the midst of so many men. Accordingly he promised Mastros that he would remit some of his punishment, if he would explain to him how he had been able to do it. The Lydian replied that it would be easier to show him by deeds than to explain to him by words, and accordingly they proceeded together to the spot where the theft was committed. 'Now observe me,' said the Lydian, 'this was the way I crawled among the sleeping soldiers, taking care to avoid being seen by the watch, or making a noise to awake the slumberers. There stood the horse I intended to steal; I led him rapidly to this

point in the wall; we climbed over without much difficulty, and this was the way I rode off.' With these words he jumped upon the back of a horse that was standing near, and rode away before anybody could catch him.

enraged at. § **32.**
audacity, use adverb.
theft was committed, say *τὸ πρᾶγμα ἐγένετο.*
this was the way (sense).
to avoid. § **8.**
watch, *οἱ φύλακες.*
this point, *τοῦτο.*
jumped upon the back, *ἀναπηδάω ἐπὶ.*
before. § **79.**

LXXXVII.—Bears.

An Indian hunter once shot a huge bear, and broke its backbone. The animal fell, and set up a most plaintive cry, something like that of the wolf when he is hungry. The hunter, instead of giving him another shot, came up close to him, and addressed him in these words: 'Hark ye! bear; you are a coward, and no warrior, as you pretend to be. Were you a warrior you would show it by your firmness, and not cry and whimper like an old woman. You know, bear, that our tribes are at war with each other, and that yours was the aggressor. You have found the Indians too powerful for you, and you have gone sneaking about in the woods stealing their hogs; perhaps at this time you have hog's flesh in your belly. Had you conquered me I would have borne it with courage, and died like a brave warrior; but you, bear, sit there and cry, and disgrace your tribe by your cowardly conduct.'

backbone, *ῥάχις*, f.
giving shot. § **99.**
warrior, *ἀνδρεῖος.*
whimper, use *μαλακίζομαι.*
aggressor (sense).
too powerful. § **50.**
gone sneaking about, say *λανθάνε περιτρέχων.*
hog, *χοῖρος*, hog's flesh, *χοίρε* (plur.)
perhaps. § **123.**
bear with courage, use *καρτερεῖν.*

LXXXVIII.—Atholios.

An Epirot, named Atholios, who was very rich, and yet at the same time was not accustomed to impart his wealth to his poorer neighbours more than other rich men, once heard that a workman who tilled his fields for wages was expecting to have a son born to him. So he thought he should be doing a friendly act, since the man was poor and already had many children, if

he went to the man's house and inquired how his wife was. When he arrived there the peasant told him that twins had been born, and that he was at a loss how he should be able to maintain all those children out of his poor hire. 'Well, my friend,' said Atholios, 'I pity you much, but remember that the gods whenever they send children into the world always send the wherewithal to feed them.' For such is the proverb which the pious Epirots repeat respecting children. 'Yes, doubtless, most noble Atholios,' answered the workman, 'but it seems to me that they sometimes employ a foolish messenger, who makes mistakes, and brings the children to one house and the food to another.' Atholios laughed, and next day gave the man a cow, saying it had been 'mis-sent by the gods' to his house.

well, ἀλλά.
the wherewithal. § **10**, § **103**.
yes doubtless. § **183**.
mis-sent, say 'the gods by mistake.'

LXXXIX.

When King Richardus was warring against Solimanes to see if he could recover the sacred monument which the Musulamii had captured, Solimanes was displeased to find that even a small body of his enemies were able to rout a much larger force of his own troops. So he took counsel, and devised a plan by which he expected to strike terror into his foes. For one day when Richardus with a handful of men was gallantly driving before him many Musulamii, Solimanes sent a messenger with a beautiful horse, and bade him present the horse to the king, and say: 'O king, Solimanes, although he is your foe, yet is grieved that so brave a man as you are should go on foot in the midst of so many foes.' When he had delivered the message, the king accepted the gift, and bade him take back greeting and many thanks to his master. But suspecting some guile, he set a soldier on the horse, who, as he had been taught, as soon as he felt that some one was sitting on his back, sped straight back to Solimanes; who found, to his disgust, that the king had been too crafty to be caught in this trap.

monument, σῆμα.
strike terror, παρέχειν.
handful. § **110**.
on foot, πεζῇ.
take back greeting. § **99**.
trap (sense).
felt that. § **26**.
too crafty. § **58**.

XC.—Timon.

Who is there who has not heard of Timon, the Athenian, who was so misanthropic in his disposition that he always went where he was not likely to find anyone, and avoided all concourses and crowds of the citizens. And there was only one man whose society he seemed to take pleasure in, and that was Alcibiades; and when somebody asked him why he loved this man so much, for there were many better than he in the city, he replied 'that it was just on that account he pleased him, because he knew he would be the cause of so many troubles to the Athenians.'

Another time he was dining alone with one whom he called his friend, and as the fare was very good and the wine delicious, the friend praised everything, saying how pleasant such a banquet was. And Timon replied, 'Yes, and it would have been pleasanter still if you had been away.'

Another time when he was wandering alone by the sea, one who had known him arrived, and greeting him, asked him if he wished anything taken back to Athens. 'Nothing,' said Timon, sullenly, 'but thy head in a whirlwind.'

misanthropic, μισάνθρωπος.
concourse, σύνοδος.
society, *take pleasure in*. § 100.
just on that account, δι' αὐτὸ τοῦτο.
fare, τὰ ὄψα.
yes, omit, inserting γε in next clause.
whirlwind, σκηπτός.

EXERCISES.

PART III.

XCI.

His old allies, the Samnites and Lucanians, received him coldly, and, however anxious to obtain his aid, they had not, exhausted as they were, the means of supplying him with money even if they had been disposed to rely on his constancy in their cause. Thus embarrassed, as he passed by Locri on his return from Rhegium to Tarentum, he listened to the advice of some of his followers, and plundered the temple of Proserpine. In the vaults underneath this temple was a large treasure which had been buried for unknown generations, and no mortal eye had been allowed to look on it. This he carried off, and embarked his spoil on board of his ships, to transport it by sea to Tarentum. A storm, however, arose and wrecked the ships, and cast ashore the plundered treasure on the coast of Locri. Pyrrhus was moved, and ordered it to be replaced in the temple of the goddess, and offered sacrifices to propitiate her anger. But when there were no signs given that she accepted his offering, he put to death the three men who had advised him to commit the sacrilege; and even yet his mind was haunted by a dread that Proserpine's wrath was still pursuing him, and bringing on his arms defeat and ruin.—*Arnold.*

coldly, οὐ προθύμως.
however. § **95**.
exhausted, ἀμηχανέω, ἄπορος εἶναι.
the means. § **103**.
disposed, *cause*, a good deal of 'concrete' here. Be quite simple.
listened, say 'some advising, he did it.'
vault, οἴκημα.
unknown generations (sense).
storm arose, etc. (ships subj.) § **106**.
cast ashore, ἐκ-φέρω.
to propitiate . . . . anger (sense).
given, ἐφάνη.
haunted. § **110**.
was pursuing. § **148**.
bringing . . . . ruin (sense).

XCII.

Meanwhile a sedition arose among the soldiers from a slight cause, which, had not fortune intervened, might have involved

the state in the greatest peril. One of the cohorts which were quartered at Ostia was ordered to proceed to Rome, and the task of furnishing of arms was given to a tribune, Varius. He, to execute his order with less tumult, promised the consul that he would march by night, and ordered the waggons where the arms were to come late to the camp. The soldiers, observing that some plan was in progress and that they were not informed what was intended, were filled with suspicion; and the more the matter was hidden the more they imagined evil. Some said the slaves were being armed to slay the emperor, and the tribunes would seize on the officers themselves. Some were so drunken that they increased the tumult without comprehending anything. At last the cohorts slew those who tried to restrain them, seized their arms, and rushed to the palace.

fortune intervened (concrete).
involved. § 106.
cohort, λόχος.
tribune, λοχαγός.
tumult (concrete).
consul, στρατηγός.
plan in progress. § 106.
imagine, ὑποπτεύω.
emperor, τύραννος.
palace, τὰ βασιλεῖα.

XCIII.

In this hate and discontent, all the souldiers being townsmen, except some of the governor's owne company, they resolv'd they would not goe into the castle, to behold the ruine of their houses; little considering that when the governor came first into Nottingham to defend them, at their earnest desire, he left a house and a considerable estate to the mercy of the enemie, rather desiring to advance the cause then to secure his own stake; but their meane and halfe-affected hearts were not capable of such things. The governor, perceiving this defection, sett some of the most zealous honest men to find out how many there were in the towne, who neglecting all private interests would cheerfully and freely come in and venture all with him, intending, if he could not have found enough to defend the place, that he would have sent to other neighbouring garrisons to have borrow'd some. Upon this inquiry, it was found that many of Collonell Pierrepont's owne company were desireous to come in, but first wisht to know their collonell's resolution, how he would dispose of them; whereupon a hall was call'd, and the danger of the place declar'd to the whole towne, that they might

have time to provide for their goods and persons before the enemie came upon them.—*Mrs. Hutchinson's Memoirs.*

in this hate (concrete).
to the mercy, use προΐημι.
the cause, use τὸ κοινόν.
his own stake, τὰ ἑαυτοῦ.
half-affected, say 'careless of the public weal,' or something like that, and omit '*hearts*.'
defection, use ἀπειθέω.
interest (omit).
garrison, χωρίον.
sent .... borrow, say 'send for.'
dispose of, χρῆσθαι.
hall, ἐκκλησία.
have time, before. § **79.**

XCIV.

Decebalus then resorted to another device. He entrapped Longinus, a distinguished Roman officer, and required him to disclose the plans of his imperator. The Roman gallantly refused; and Decebalus had the magnanimity to respect his courage, and to release him from his bonds. He retained him, however, as a hostage, and demanded honourable terms of peace for his ransom. Trajan returned an evasive answer, by which he deterred the enemy from slaying his prisoner. Longinus, sensible of the difficulty in which his leader was involved, determined to relieve him by his own voluntary death. Pretending to concert a reconciliation between the two chiefs, he sent a freedman to Trajan, with a secret message, conjuring him to prosecute the war with unflinching vigour. Meanwhile he had got possession of some poison, which, as soon as the messenger left him, he swallowed. When Decebalus discovered that he had been cajoled, he demanded the surrender of the freedman, offering to return the dead body in exchange; but Trajan magnanimously refused to barter the living for the dead, and the Dacian's revenge was frustrated.—*Merivale.*

entrapped, δόλῳ λαβών.
had the magnanimity, etc. § **112.**
hostage, ὅμηρος.
honourable terms, etc. § **112.**
evasive, say οὐδὲν σαφές.
sensible—involved (sense). § **99,** § **103.**
concert, use πράσσω.
freedman, ἀπελεύθερος.
vigour, use προθυμ- (adj. or verb or adverb).
in exchange, use ἀντί.
barter, use ἀλλάσσω (comp.)

XCV.

When the news of this battle reached Rome, the senate resolved immediately that L. Papirius Cursor should be again

appointed dictator; but it was necessary that one of the consuls should name him, and as nothing certain was known of the fate of C. Marcius, a deputation was sent to Fabius in Etruria, to request that he would perform this office. Fabius and Papirius were personal enemies; the consul had not forgotten how nearly he had once fallen a sacrifice to Papirius's inexorable temper. The deputation sent to Fabius consisted therefore of senators of consular rank, whose private influence with him might be supposed likely to aid the expressed wish of the senate, and to induce him to sacrifice his own personal feelings. He heard the senate's decree read, and listened to the arguments with which the deputies urged him to obey it; but he gave them no answer, either by look or word, and retired abruptly from the interview. In the dead of the night, however, according to the usual form, he pronounced the nomination of Papirius; but when the deputies ventured to thank him for his noble conquest over his feelings, he again heard them in silence, and finally dismissed them without any answer.—*Arnold.*

senate, βουλή.
dictator, say πολέμαρχος.
consuls, say στρατηγός.
deputation (sense). § 106.
fallen a sacrifice to P.'s inexorable temper, use ἀπαραιτήτως χαλεπαίνειν. See § 112.
whose private influence. § 106.
personal feelings. § 99.
arguments, λόγοι (or turn it).
dead of night, περὶ μέσας νύκτας
acc. usual form, 'as usual.'
thank him for his noble conquest, etc. § 103.
feelings, anger. § 114.

XCVI.

When Margaret had been defeated in the battle she fled with her son into a forest, where she endeavoured to hide to avoid death. But during the darkness of the night she was beset by robbers, who robbed her of her gold. But, seeing that they were disputing who should have the largest share, so vehemently that they did not notice what she was doing, she seized the chance, and made for the shelter of the forest. Here she wandered about in hunger and weariness, till at last she was so spent that she sank down to die. Suddenly she saw a robber approach with a sword; and having no means of escape she resolved to appeal to him for protection. Advancing towards him, she told him in what case she was, and that she committed to his charge her boy, who was the king's son. The man was so

surprised by the strangeness of the event, that he gave her his promise, not only to abstain from injuring her, but also to do his best to help her against her foes. By his aid she stayed some time in the forest in safety, and at last, when she found an opportunity, escaped to France, promising, if ever she became powerful, to reward him.

she was beset . . 'robbers attacking robbed.'
who should, use vivid future.
not notice, perhaps λανθάνω might come in.
made for the shelter. § 112.
means . . . *protection*. § 99, § 103.

XCVII.

The enemy, whose camp, according to the system of ancient warfare, was only a short distance from that of the Romans, marched out and formed in line to meet them. But as Hasdrubal rode forward to reconnoitre the Roman army, their increased numbers struck him; and other circumstances, it is said, having increased his suspicions, he led back his men into their camp, and sent out some horsemen to collect information. The Romans then returned to their own camp; and Hasdrubal's horsemen rode round it at a distance to see if it were larger than usual, or in the hope of picking up some stragglers. One thing alone, it is said, revealed the secret: the trumpet, which gave the signal for the several duties of the day, was heard to sound as usual once in the camp of the prætor, but twice in that of Livius. This, we are told, satisfied Hasdrubal that both the armies were before him: unable to understand how Nero had escaped from Hannibal, and dreading the worst, he resolved to retire to a greater distance from the enemy; and having put out all his fires, he set his army in motion as night fell, and retreated towards the Metaurus.—*Arnold.*

according . . *warfare*. § 113.
increased . . . *struck him*. § 106.
and other circumstances, make the person do things. § 106.
to collect information, 'to inquire what. . .'
pick up, καταλαμβάνω.
stragglers, 'scattered.'
revealed. § 106.
for the duties (concrete).
prætor, say στρατηγός.
fires, πυρά.

XCVIII.

They gave way, some taking refuge in the nearest buildings, which, being partly of wood, were speedily set on fire. Others

fled to the temples. One strong party, with a number of priests at its head, got possession of the great towers. There was a vulgar tradition, already alluded to, that, on removal of part of the walls, the gods would send forth an inundation to overwhelm their enemies. The superstitious Indians with great difficulty succeeded in wrenching away some of the stones in the walls of the edifice. But dust, not water, followed. Their false gods deserted them in the hour of need. In despair they flung themselves into the wooden turrets that crowned the temple, and poured down stones, javelins, and burning arrows on the Spaniards, as they climbed the great staircase, which, by a flight of one hundred and twenty steps, scaled the face of the pyramid. But the fiery shower fell harmless on the steel bonnets of the Christians, while they availed themselves of the burning shafts to set fire to the wooden citadel, which was speedily wrapped in flames. Still the garrison held out, and though quarter, it is said, was offered, only one Indian availed himself of it. The rest threw themselves headlong from the parapet, or perished miserably in the flames.—*Prescott.*

in the nearest buildings. § 112.
temples, do not observe the stops.
strong party (sense).
vulgar tradition, ἐλέγετο.
superstitious, say πειθόμενοι, simply.
hour of need. § 112.
burning, πύρφορος.
staircase, κλῖμαξ.
flight, omit.
steps, ἀναβαθμός.
steel bonnets, σιδηροῦς, κράνος.
wrapped. § 178.
though quarter was offered, ἐξὸν σώζεσθαι. § 164.
parapet, ἐπάλξεις.

XCIX.

The appearance of this corps, with one of the most able and valiant of the Chian captains at its head, revived the drooping spirits of the camp. Soon after *his* arrival Neon strongly urged Nikias to abandon his original plan of operations, and avail himself of his augmented strength to attack the enemy in his own quarters. The Athenian commander had intended to confine himself wholly to the defensive, and, too unequal in force to meet the Lacedæmonians in the open field, as before noticed, had intrenched himself in his present strong position with the fixed purpose of awaiting the enemy there. Circumstances had now greatly changed. The original inequality was diminished by the arrival of the Chian levies, and still further compensated

by the present disorderly state of the Lacedæmonian army. He knew, moreover, that in the most perilous enterprises the assailing party gathers an enthusiasm and an impetus in its career which counter-balance large numerical odds; while the party taken by surprise is proportionably disconcerted, and prepared, as it were, for defeat, before a blow is struck. From these considerations the cautious general acquiesced in the proposed attack. The time for the attempt was fixed as soon as possible after the Isthmian games, when the Lacedæmonians, occupied with the festivities, might be thrown off their guard.

appearance. § 113.
able, φρόνιμος.
revived, etc., use θαρσέω.
original plan, use διανοοῦμαι.
defensive, use ἡσυχάζειν or ἀμύνεσθαι.
with the fixed purpose. § 6.
intrenched, τειχίζομαι.
change, μεθίστημι.
original inequality diminished. § 101.
perilous enterprises, κίνδυνος.
gathers enthusiasm, etc., 'become so πρόθυμοι. . . . that they can defeat even larger forces.'
proportionably, ὁμοίως.
blow is struck, ἐς χεῖρας ἰέναι.
acquiesce, συγχωρεῖν.
occupied, etc., ἑορτάζειν.
off their guard, ἀφύλακτος or ἀπροσδόκητος.

C.

Fabius sent to Rome to acquaint the senate with his purpose, that an army might be raised to cover the Roman territory during his absence; he had also previously sent his brother across the Ciminian mountains to collect information, and to persuade, if possible, some of the Umbrian States to ally themselves with Rome. His brother could speak the Etruscan language, and in the disguise of a shepherd, accompanied only by a single slave, who had been brought up with him from a child, and was also acquainted with Etruscan, he penetrated through Etruria as far as Camerte or Camerinum, in Umbria, a town on the northern side of the Apennines. The Camertians received him in the most friendly manner, and desired him to assure the Consul that if he came into their neighbourhood their entire force should join his army, and that they would supply him with provisions during a whole month. With this encouraging message the Roman officer returned to his brother, and Quintus Fabius resolved to lose no time in carrying his plan into execution, suspecting, perhaps, that if he delayed he might receive an order from the

senate not to risk his army in so hazardous an enterprise.—*Arnold.*

to cover (sense).
in the disguise of a shepherd, say 'having disguised himself.'
lose no time (sense).
with this encouraging message, express 'encouraging' otherwise in the sentence so as to bring in its effect.

CI.

While the Romans and the Latins lay here over against each other, the Consuls issued an order strictly forbidding all irregular skirmishing, or single encounters with the enemy. They wished to prevent the confusion which might arise in chance combats between two parties alike in arms and in language; perhaps also they wished to stop all intercourse with the Latins, lest the enemy should discover their real strength, or lest old feelings of kindness should revive in the soldiers' minds, and they should begin to ask whether they had any sufficient grounds of quarrel. It was on this occasion that Titus Manlius, the Consul's son, was challenged by Geminus Metries of Tusculum; and heedless of the order of the generals, he accepted the challenge, and slew his antagonist. The young man returned in triumph to the camp, and laid his spoils at his father's feet; but the Consul turning away from him, immediately summoned the soldiers to the prætorium, and ordered his son to be beheaded before them.—*Arnold.*

all irregular skirmishing (make the clause verbal), use εἰκῇ and ἀκροβολεῖσθαι.
single, say κατ' ἄνδρα.
confusion, chance combats. § 112.
old feelings of kindness. § 106.
prætorium, say 'middle of the camp.'

CII.

Some of the senators were disposed to adopt a less merciful course; and one of these called to the Privernatian deputies who had been sent to Rome to sue for mercy, and asked them 'Of what penalty, even in their own judgment, were their countrymen deserving?' A Privernatian boldly answered, 'Of the penalty due to those who assert their liberty.' The Consul, dreading the effect of this reply, tried to obtain another of a

humbler strain, and he asked the deputy, 'But if we spare you now, what peace may we expect to have with you for the time to come?' 'Peace, true and lasting,' was the answer, 'if its terms be good; if otherwise, a peace that will soon be broken.' Some senators cried out that this was the language of downright rebellion; but the majority were moved with a nobler feeling, and the Consul, turning to the senators of highest rank, who sat near him, said aloud: 'These men, whose whole hearts are set upon liberty, deserve to become Romans.'—*Arnold.*

less merciful, say χαλεπώτερος.
assert, use ἀξιῶ (concrete).
consul, say στρατηγός.
effect, etc. § 114.
strain (sense).
spare, say 'save.'
time to come, τὸ λοιπόν.
if terms . . be good, say, if it . . on good terms.
language of downright rebellion (concrete).
hearts are set (sense). § 110.
deserve, use δίκαιος εἶναι. § 154.

CIII.

Thus entangled in a situation nearly similar to that of Flaminius at Thrasymenus, the Romans were completely defeated. Night, however, saved them from total destruction, but to retreat to the plains was impossible. The pass in their rear, by which they had entered the valley, was secured by the enemy, so that they had no other resource but to encamp in the valley, not far from the scene of their defeat, and there hopelessly to abide the issue. The Samnites having thus got them in their power, waited quietly till famine should do their work for them. Occupying the road both in front and on the rear of the Romans, and guarding every possible track by which the enemy might try to escape over the hills on either side of the valley, they easily repulsed some desperate attempts made by the Romans to break out, and a large army surprised on its march, and hemmed in within a single narrow valley, could not possibly have the means of subsistence beyond a very short period. Accordingly the Romans soon threw themselves on the mercy of the conqueror.—*Arnold.*

entangled, ἀπειλημμένοι.
night saved. § 106.
pass, ὁδός (f). *valley*, τὸ στενόν.
had no other resource, 'could do nothing else.'
scene of defeat, abide the issue. § 103, § 105.
do their work (sense).
repulsed desperate attempts (concrete).
surprised . . . hemmed in, use ἀπροσδόκητος and περιβάλλω.
threw . . . mercy (sense). § 109.

CIV.

One day he saw a centurion who had served with him, and whom he knew to be a distinguished soldier, now dragged through the forum on his way to his creditors' workhouse. He hastened up, protested against the indignity, and himself paid the debt on the spot, and redeemed the debtor. The gratitude and the popularity which this act won for him excited him to go on in the same course. He sold by public auction the most valuable part of his landed property, and declared that he would never see a fellow-citizen made a bondsman for debt so long as he had the means of relieving him. So well did he fulfil this promise that he was said to have advanced money to no fewer than four hundred debtors, without requiring any interest to be paid to him, and thus to have discharged their debts and saved them from bondage. Such generosity obtained for him the unbounded affection of the people; he was called the 'Father of the Commons;' and his house in the capital was always beset by a multitude of citizens.—*Arnold.*

centurion, λοχαγός.
forum, ἀγορά.
workhouse, ἐργαστήριον.
protested . . . indignity. § **32**, § **104**.
gratitude and popularity . . . excited him. § **106**.
course, use διαπράσσεσθαι.
public auction, say 'publicly.'
fulfil promise (concrete). § **99**.
interest, τόκος.
generosity obtained for him (concrete). § **106**.
unbounded, use ἀμέτρως.
commons, δῆμος.
beset, say 'the multitude gathered.'

CV.

It is very true he knew of many combinations to assassinate him by those who he believed wished the king no good; and when he had discovered the design of Syndercombe, who was a very stout man, and one who had been much in his favour, and who had twice or thrice, by wonderful and unexpected accidents, been disappointed in the minute he made sure to kill him, and had caused him to be apprehended, his behaviour was so resolute in his examination and trial, as if he thought he should still be able to do it, and it was manifest he had many more associates who were undiscovered, and as resolute as himself; and though he had got him condemned to die, the fellow's carriage and words were such as if he knew well how to avoid the judgment, which made Cromwell believe that a party in the

army would attempt his rescue; whereupon he gave strict charge that he should be carefully looked to in the tower, and three or four of the guard always with him day and night. And at the day appointed for his execution those troops Cromwell was most confident of were placed upon the Tower-hill, where the gallows were erected; but when the guard called Syndercombe to arise in the morning they found him dead in his bed.—*Clarendon.*

knew of many, etc. § **99.**
wished no good, say 'hostile.'
stout, 'brave.'
wonderful . . . disappointed. § **113.**
apprehend, 'arrest.'
examination, use ἐλέγχω.
associates, 'conspirators.'
carriage, use σχῆμα and δοκέω.
rescue, execution. § **99.**

CVI.

Only Muskery expressly refused that either himself or any of his men should leave their colours, till, according to his articles, they should march into France. He said it was not consistent with his honour to do otherwise. But he declared that as soon as he should come into France he would leave his regiment in their quarters, and would himself ride to the Court and demand his pass, which, by his contract with the Cardinal, was to be given to him whenever his own king should demand his service, and his regiment should likewise be permitted to march with him. It was urged to him that it was now in his own power to dispose of himself, which he might lawfully do, but that when he was found in France he would no more have it in his power. He said he was bound to ask his dismission, and the Cardinal was bound to give it, and when he had done his part he was very confident the Cardinal would not break his word with him; but if he should he would get nothing by it, for he knew his men would follow him whithersoever he went; and therefore desired his uncle to assure the king and Don Juan that he would within six weeks return, and if he might have quarters assigned him his regiment should be there within a few days after him.—*Clarendon.*

colours, τὸ στράτευμα.
articles, 'agreement,' using verb.
consistent, etc. § **112.**
court, regiment, quarters (sense).
his pass, 'that he should be allowed,' etc.
cardinal, say ὁ ἄρχων.
dispose of himself, 'go where he pleased.'
six weeks, say 'forty days.'
quarters assigned (simplify).

CVII.

The Marquis of Ormond had frankly offered to the king that he would privately go into England and confer with those who were most forward, and if he found their counsels were discreetly laid he would encourage them, and unite all the rest to them, and if matters were not ripe he would compose them to be quiet, and there was no man in England affected to the king's service who would not be readily advised by him. The Chancellor would by no means consent to his journey as an unreasonable adventure upon an improbable design, seeing no ground to imagine they could do anything. But the Marquis exceedingly undervalued any imagination of danger, and it cannot be conceived with what security all men ventured every day in the height of Cromwell's jealousy and vigilancy to go into England, and to stay a month in London and return again. The king consenting to the journey, the chief care was that the Marquis's absence from Bruges might not create jealousy and discourse whither he should be gone. Therefore it was for some time discoursed that the Marquis of Ormond was to go into Germany to the Duke of Newburgh (who was known to have affection for the king), and that he should from thence bring with him two regiments for the service of his Majesty.—*Clarendon.*

marquis (omit).
frankly, σαφῶς.
forward, 'eager.'
unite, 'persuade to join.'
ripe. § 110.
affected, use φρονέω or πρόθυμος.
chancellor, say θεσμοθέτης, perhaps.
unreasonable . . . design. § 113.
ground. § 103.
it cannot be conceived. § 152.
in the height . . . vigilancy, use καίπερ, and participles. § 95.
regiment, say λόχος.

CVIII.

My lord contemned the notion of danger, and asked what they could fear while he was their lord lieutenant, and ready to serve them with his life. Mr. Hutchinson told him they had some grounds to apprehend danger by reason of the daily passing of armed men through the country, whereof there was now one troop in the town, and that before they could repair to my lord they might be destroyed in his absence, and withal urged to him examples of their insolence; but my lord replied

to all the urgency of the king's occasions for the ammunition, which were such that he could not dispense with it. It was in vain to argue with him the property the country had in it, being bought with their money, and, therefore, not to be taken without their consent; my lord declared himself positively resolved to take it; whereupon Mr. Hutchinson left him. By the time Mr. Hutchinson came down a good company was gathered together, whom Mr. Hutchinson acquainted with what had passed between him and my lord, and they told him that if he would but please to stand by them they would part with all their blood before he should have any of it, and said, moreover, they would go up and tumble my lord and the sheriff out of the windows.—*Mrs. Hutchinson.*

the notion. § **32.**
lord lieutenant, ἄρχων.
serve with his life. § **112.**
troop, λόχος.
before. § **79.**
urgency . . . with it (concrete). § **99.**
property, use μέτεστι or προσήκει.
country, δῆμος.
stand by, 'help.'
part . . . blood (sense).
tumble, ἐκβάλλω.
window, θυρίς (f).

CIX.

For the command of the town he rejoiced not in it, but looked upon it as a great burden; yet, since it was conferred as an honour upon him, he should not decline serving them who had thought him worthy of it, except it gave distaste to any of those present, which, if it did, he would esteem it an obligation if they would but declare it before he published his commission. They all unanimously replied they were not only contented but exceedingly well pleased with it. Then the governor told them if they were real, as they professed, he should expect their ready and free concurrence with him in all affairs tending to the public service; and again he earnestly desired them if they had any dislikes, either of himself personally, or of the alteration of the town out of the hands it had been in the last year, that they would now freely declare it, for as he should take it exceedingly kindly of them to do so at this time, so if after he had undertaken the charge there should be any thwarting or crossing of powers and commands between them he should not bear it; for as he should not stand upon all punctual niceties in his command, so he would not be abridged of the just and lawful

power due to him in his place. They all unanimously answered it was very fit and just he should have it, and they would rather endeavour to uphold him in it than in any way to retrench it.—*Mrs. Hutchinson.*

command, use ἄρχειν. (This is or. obl.)
gave distaste. § **106**.
published . . . commission, 'made known that he had been appointed.'
not only. § **189**, § **190**.
concurrence, dislikes, alteration (concrete).
stand on niceties. § **112**.
abridged, say 'none should transgress.'
retrench, 'diminish.'

CX.

The attempting to preserve this place in the midst of so many potent enemies, was a work of no small difficulty; and nothing but an invincible courage, and a passionate zeal for the interest of God and his country, could have engaged Mr. Hutchinson, who did not, through youthful inconsideration and improvidence, want a foresight of those dangers and travails he then undertook. He knew well enough that the town was more than half disaffected to the parliament; that had they been all otherwise, they were not half enough to defend it against any unequal force; that they were far from the parliament and their armies, and could not expect any timely relief or assistance from them; that he himself was the forlorn hope of those who were engaged with him; that the gentlemen who were on horseback, when they could no longer defend their country, might at least save their lives by a handsome retreat to the army; but that he must stand victorious, or fall, tying himself to an indefensible town. Although his colonel (Pierrepont) might seem to be in the same hazard, yet he was wise enough to content himself with the name, and leave Mr. Hutchinson to act in all things, the glory of which, if they succeeded, he hoped to assume; if they failed, he thought he had a retreat.—*Mrs. Hutchinson.*

attempting. § **106**.
nothing but invincible, say 'had he not been,' etc.
through youthful . . . 'not being young and imprudent.'
more than half, τὸ πλέον.
parliament, δῆμος.
forlorn hope, 'they had no hope except.'
handsome, 'honourably.'
was wise enough, etc. (sense).

CXI.

Here he made some stay, till the king, marching from Shrewsbury, occasioned some apprehension of his going up to London; for which cause my lord left part of his artillery behind him, and followed the king's motion, which the king perceiving, took an opportunity, before his artillery and the foot left with it were come up to him, and resolved to give him battle, which was not declined on the other side, but fought with doubtful success, the circumstances whereof may be read at large in the stories of those things. The king's general was slain, and his standard was taken though not kept; but on the other side also, there were many brave men slain and prisoners. My lord of Essex marched to Coventry; the king took up his quarters at Oxford, from whence Prince Rupert flew about the country with his body of horse, plundered and did many barbarous things; insomuch that London, growing into apprehensions of the king's army, the parliament called back the Earl of Essex to quarter about London; and he being returned thither, the king was advanced as far as Colebrooke, where he was presented with a petition from the parliament for accommodation, to which he answered, with a protestation to God, how much he was grieved for his subjects' sufferings, and, in order to peace, was willing to reside near London, to receive their propositions, and to treat with them.—*Mrs. Hutchinson.*

occasioned, παρέχω.
artillery, παρασκευή.
opportunity before. § 79.
with doubtful success, say ἰσόρροπος.
circumstances at large, use καθ' ἕκαστον.
stories, use οἱ συγγράψαντες.
accommodation, σύμβασις.
sufferings. § 105.

CXII.

Then calling together his soldiers, he once again represented to them their condition, and told them, that being religious and honest men, he could be assured no extremity would make them fail in what they found themselves strong enough to undertake; and therefore he should not fear to let them freely understand their danger, which yet they had power to shun, and therefore whatever misery might be the issue of their undertaking, they could not justly impute it to him, it being their own election. For after this summons they must expect the enemy, and to be reduced to the lowest extremity by them that thought

could reach. It must not move them to see their houses flaming, and, if need were, themselves firing them for the public advantage, or to see the pieces of their families cruelly abused and consumed before them; they must resolve upon hard duty, fierce assaults, poor and sparing diet, perhaps famine, and the want of all comfortable accommodations. Nor was there very apparent hope of relief at last, but more than common hazard of losing their lives, either in defence of their fort or of the place, which, for want of good fortifications, was not, in human probability, tenable against such an army as threatened it.—*Mrs. Hutchinson.*

no extremity. § **113.**
reduced extremity, ἔσχατα παθεῖν.
that thought . . . reach (sense).
moved. § **114.**
pieces, κλῆροι.
abuse, δηϊόω (δῃοῦν).
want comfortable accommodations, -use πάνυ χαλεπῶς διακεῖσθαι.
in human probability, ὡς ἀπὸ τοῦ ἀνθρωπίνου εἰκάσαι. § **65.**

CXIII.

When the parliament found themselves so much at their ease, and so much without apprehension of farther insecurity, they heartily wished that general Monk was again in his old quarters in Scotland. But he continued his march towards London, without expecting their orders, so they knew not how to command him to return whom they had sent for to assist them, without seeing him and giving him thanks and reward for his great service; yet they sent to him their desire, that all his forces might be sent back to Scotland, and that he would not come to London with above five hundred horse; but he, having sent back as many as he knew would be sufficient for any work they could have to do in those northern parts, continued his march with an army of about five thousand horse and foot, consisting of such persons in whose affections to him he had full confidence. When he came to York, he found that city in the possession of the lord Fairfax, who received him with open arms, and as if he had drawn those forces together and seized upon that place to prevent the army's possessing it, and to make his advance into England the less interrupted.—*Clarendon.*

Parliament, ὁ δῆμος.
insecurity (sense).
old quarters (sense). § **105.**
without seeing, 'to return not having seen.'
service, verb.
confidence . . . affection. § **99.**
open arms (sense). § **110.**
and as if. § **159.**
advance interrupted (sense). § **113.**

CXIV.

Lambert, surprised with this discovery, and finding that one of his troops had forsaken him, saw his enemy much superior to him in number, and therefore sent to desire that they might treat together, which the other was content to do. Lambert proposed to him that they might restore Richard to be protector, and promised to unite all his credit to the support of that interest. But Ingoldsby (besides that he well understood the folly and impossibility of that undertaking) had devoted himself to a better interest, and adhered to the general, because he presumed that he did intend to serve the king, and so rejected this overture. Whereupon both parties prepared to fight, when another of Lambert's troops forsaking him, and putting themselves under the enemy, he concluded that his safety would depend upon his flight; which he thought to secure by the swiftness of his horse. But Ingoldsby keeping his eye on him, and being as well horsed, overtook him and made him prisoner, after he had in vain used great and much importunity to him that he would permit him to escape.—*Clarendon.*

protector, ἄρχων.
unite all his credit to the support, etc. (abstract and concrete), 'all whom he could persuade,' etc.
adhered, 'was faithful.'
rejected overture. § **99.**
when another, mind you make the principal clause the most important one.
put under, use μεθίστημι.
keeping his eye. § **178.**
importunity (concrete, sense).

CXV.

Philip, who seems to have shunned any direct intercourse with his Flemish subjects, had been averse to have Egmont, or any other envoy, sent to Madrid. On learning that the mission was at length settled, he wrote to Margaret that he had made up his mind to receive the count graciously, and to show no discontent with the conduct of the lords. That the journey, however, was not without its perils, may be inferred from a singular document that has been preserved to us. It is signed by a number of Egmont's personal friends, each of whom traced his signature in his own blood. In this paper the parties pledge their faith, as true knights and gentlemen, that if any harm be done to Count Egmont, during his absence, they will take ample vengeance on Cardinal Granvelle, or whoever might be the author of it. The cardinal seems to have been the personification of evil with the Flemings of every degree. This instrument,

which was deposited with the Countess Egmont, was subscribed with the names of seven nobles, most of them afterwards conspicuous in the troubles of the country. One might imagine that such a document was more likely to alarm than to reassure the wife to whom it was addressed.—*Motley.*

intercourse, use συγγίγνομαι.
wrote that, 'wrote a letter that.'
may be inferred from, 'we guess.'
it is signed, say 'this contract . . . made,' συμβόλαιον ποιήσασθαι.
traced signature, say 'wrote.'
knights and gentlemen, 'brave and honest.'
that if, ἦ μὴν after 'pledge.'
personification of evil. § 112.
instrument, συμβόλαιον, for the rest say 'seven nobles swore.'
conspicuous . . . country, 'taking part with glory in the contest.'
alarm . . . reassure, use φόβος and ἐλπίς or θράσος, or the verbs.

CXVI.

This journey therefore utterly defaced the reputation of the Spartans, in such wise that they did no longer demand the conduct of the army, which was to be raised, nor any manner of precedence: but sending ambassadors from Sparta, and from all the cities which held league with it, unto Athens, they offered to yield the admiralty to the Athenians, requesting that they themselves might be generals by land. This had been a composition well agreeing with the situation and quality of those two cities; but it was rejected, because the mariners and others that were to be employed at sea, were men of no mark or estimation, in regard of those companies of horse and foot, whereof the land-army was compounded, who being all gentlemen or citizens of Athens were to have served under the Lacedæmonians. Wherefore it was agreed that the authority should be divided by time, the Athenians ruling five days, the Lacedæmonians other five, and so successively, that each of them should have command of all both by land and by sea. It is manifest, that in this conclusion vain ambition was more regarded than the common profit; which must of necessity be very slowly advanced, where consultation, resolution, and performance, are so often to change hands.

This journey . . . Spartans. § 106.
conduct, ἡγεμονία, *precedence* (verb).
composition 'agreement,' *agreeing* 'worthy.'
situation and quality. § 113.
at sea, 'in ships.'
of no mark, οὐδένος ἄξιοι.
in regard of, πρός (a).
compounded (sense).
gentlemen, ἐλεύθεροι.
by time, κατά.
vain ambition. § 106.
the common profit, τὸ κοινῇ συμφέρον.
consultation, etc. (sense—verbs).
change hands. § 112.

CXVII.

The fowls ate so eagerly, so said their keeper to the consul, that some of the corn dropped from their mouths on the ground. This was the best possible omen. But just as the consul was on the point of giving the signal for action, Papirius came to tell him that the keeper had made a false report. Some of his comrades have declared the truth, said the young man; and far from eagerly eating, the fowls would not touch their food at all. Thou hast done thy duty in telling me this, replied the general; but let the keeper see to it, if he has belied the gods. His report to me is that the omens are most favourable, and therefore I forthwith give the signal for battle. But do you see, he added to some centurions who stood by, that this keeper and his comrades be set in the front ranks of the legions. Ere the battle-cry was raised on either side, a chance javelin struck the guilty keeper, and he fell dead. His fate was instantly reported to the consul. The gods, he exclaimed, are amongst us; their vengeance has fallen on the guilty! While he spoke, a crow was heard just in front of him to utter a full and loud cry. Never did the gods more manifestly declare their presence and favour, exclaimed the consul, and forthwith the signal was given, and the Roman battle-cry arose loud and joyful.—*Arnold.*

keeper, ἐπιμελητής.
omen, οἰωνός.
far from. § **189.**
see that, ὁρᾶτε ὅπως. § **8.**
centurion, λοχαγός.
battle-cry, παιᾶν.
chance (sense).
his fate. § **103** *sqq.*
presence and favour. § **106.**

[In this exercise consult § **134.**]

CXVIII.

We came thither in the night, and indeed were very much distressed by sore and tempestuous wind and rain. After a long march, we knew not well how to dispose of ourselves; but finding an old Abbey in the suburbs, and some cabins and poor houses,—we got into them, and had opportunity to send the Garrison a summons. They shot at my trumpet; and would not listen to him, for an hour's space: but having some Officers in our party whom they knew, I sent them, To let them know I was there with a good part of the Army. We shot not a shot at them; but they were very angry, and fired very earnestly

upon us; telling us, It was not a time of night to send a summons. But yet in the end, the Governor was willing to send out two commissioners,—I think rather to see whether there was a force sufficient to force him, than to any other end. After almost a whole night spent in treaty, the Town was delivered to me the next morning, upon terms which we usually call honourable; which I was the willinger to give, because I had little above Two hundred foot, and neither ladders nor guns, nor any thing else to force them.—CROMWELL.

sore and tempestuous, μέγας καὶ χαλεπός.
dispose of ourselves. § 114.
Abbey, ἱερόν.
cabin, καλύβη.
a summons, use προκαλεῖσθαι.
trumpet, κῆρυξ.
it was not a time of night, use προσήκει.
commissioners, πρέσβεις.
in treaty. § 99.
which . . call, ὡς νομίζεται.
gun, μηχανή.

CXIX.

In the course of Cæsar's rapid march, he first learnt the resistance he might expect from the Massilians, whose resources were of the greatest importance to him. Immediately on his arrival, he demanded an interview with the fifteen men in whom the government was vested. They proceeded confidently to confer with him in the camp, and in answer to his invitation to acknowledge the authority of the Roman senate, rather than submit to the dictation of a private citizen, they replied that 'the republic, as they understood, was divided in the interests of Cæsar and Pompeius. As they owed much to both, and could not presume to decide between such competitors, they conceived it to be their duty to close their gates equally against either.'

But no sooner had they left the proconsul's presence, than the Pompeian general appeared with his squadron in the harbour, and was at once admitted within the city with open arms. A general was all they needed: all else they had in abundance, and their enthusiasm was fully equal to any demands.

he learnt the resistance, etc. § 113.
resources, βοήθεια here, or verb.
of importance, χρήσιμος.
vested. § 112.
acknowledge the authority, ὑπήκοος γίγνεσθαι.
in the interests of, say πρὸς ἑκατέρον.
competitors, ἀνταγωνιστής.
open arms. § 110.
no sooner. § 71.
enthusiasm, use προθυμεῖσθαι.

CXX.

When at last Postumius was ready to commence active operations against the enemy his pride displayed itself in a new form. It has been related that Fabius was commanding an army in Samnium, where he was now besieging Cominium, which though taken and burnt by the Romans some time before had been again fortified by the Samnites. The consul ordered Fabius to withdraw from the place. Fabius pleaded the authority of the senate, by which he had been continued in his command for the very purpose on which he was now engaged; and the senate itself sent a deputation to Postumius requiring him not to oppose their decree. But he replied to the deputies that so long as he was consul it was for him to dictate to the senate, not the senate to him. The deputies, though they had scarcely hoped to prevail with a general so self-willed, yet could never have expected to receive so insolent a reply, but as their orders were limited to the delivery of the message, and they did not see how they could dispute the consul's authority, returned home without doing anything further. Postumius marched straight to Cominium to compel Fabius to obedience. Fabius did not attempt to resist him, and the consul took the command of both armies and sent Fabius home.—*Arnold.*

active operations, 'attack.'
pride . . . new form. § **106**, use σεμνύνομαι, and τοιόνδε αὖ τρόπον.
continued . . . command, use ἔτι.
decree (concrete).
it was for him. § **111.**
to receive, 'that he would reply . . .'
orders . . . message. § **106.**
dispute . . . authority, ἀπειθεῖν. § **10.**

CXXI.

After a short interval Charles, turning to Philip, who, in an attitude of deep respect, stood awaiting his commands, he thus addressed him :—'If the vast possessions which are now bestowed on you had come by inheritance there would be abundant cause for gratitude. How much more when they come as a free gift in the lifetime of your father ! But, however large the debt, I shall consider it all repaid if only you discharge your duty to your subjects. So rule over them that men shall commend and not censure me for the part I am now acting. Go on as you have begun. Fear God; live justly; respect the laws; above all, cherish the interests of religion; and may the Almighty bless you with a son, to whom, when old and stricken with disease, you may be able to resign your kingdom with the same

good-will with which I now resign mine to you.' As he ceased, Philip much affected would have thrown himself at his father's feet, assuring him of his intention to do all in his power to merit such goodness, but Charles, raising his son, tenderly embraced him, while the tears flowed fast down his cheeks. Charles, exhausted by his efforts and deadly pale, sank back upon his seat, while with feeble accents he exclaimed, as he gazed on his people, 'God bless you! God bless you!'—*Motley.*

in an attitude, say ὡς.
had come (make 'you' the subject). § 106.
by inheritance, 'as heir.' (διαδέχομαι)
would be. § 14 (3).
however, use 'although.'
debt, χάρις. *repay*, ἀποδοῦναι.
discharge, etc. (simple sense).
interests . . . religion, τὰ τῶν θεῶν.
affected, 'weeping.'
thrown himself, πίπτω.
accents, φωνή.
bless, σώζω (put this indirect).
[See § 134].

CXXII.

Charles, in order to cover this barbarous perfidy, pretended that a conspiracy of the Huguenots to seize his person had been suddenly detected, and that he had been necessitated for his own defence to proceed to this severity against them. He sent orders to Fenelon, his ambassador in England, to ask an audience, and to give Elizabeth this account of the late transaction. That minister, a man of probity, abhorred the treachery and cruelty of his court, and even scrupled not to declare that he was now ashamed to bear the name of Frenchman; yet he was obliged to obey his orders, and make use of that apology which had been prescribed to him. He met with that reception from all the courtiers which he knew the conduct of his master had so well merited. Nothing could be more awful than the solemnity of his audience. A melancholy sorrow sat on every face. Silence, as in the dead of night, reigned through all the chambers of the royal apartment; the courtiers and ladies, clad in deep mourning, were ranged on both sides, and allowed him to pass without affording him one salute or favourable look, until he was admitted to the queen herself.—*Hume.*

in order . . . perfidy. § 113.
proceed . . . severity, 'punish thus severely.'
probity, use σπουδαῖος.
court, 'the chief citizens,' 'those about the king.'
met with . . . reception. § 112.
sorrow . . . face. § 112.
clad . . . mourning, πενθικῶς ἔχοντες.
silence reigned. § 110.
until. § 81.

[Turn all the abstracts here carefully, § 113, § 114.]

CXXIII.

Elizabeth, when these queries with the other transactions were laid before her, began to think that they pointed towards a conclusion more decisive and more advantageous than she had hitherto expected. She determined, therefore, to bring the matter into full light, and, under pretext that the distance from her person retarded the proceedings of her commissioners, she ordered them to come to London, and there continue the conferences. On their appearance she immediately joined in commission with them some of the most considerable of her council. The Queen of Scots, who knew nothing of these secret motives, and who expected that fear or decency would still restrain Murray from proceeding to any violent accusation against her, expressed an entire satisfaction in the adjournment, and declared that the affair being under the immediate inspection of Elizabeth, was now in the hands where she most desired to rest it. The conferences were accordingly continued at Hampton Court, and Mary's commissioners as before made no scruple to be present.—*Hume.*

queries . . . transactions (concrete), say πυθομένη, and put the other words into dependent clauses.
pointed . . . conclusion (sense), 'that the matter would turn out more completely successful . . .'
full light. § **110**, § **178**.
distance . . . commissioners. § **106**.
most considerable, οἱ πάνυ.
motives, use διανοοῦμαι.
decency, use αἰσχυν-
immediate inspection, 'present and watching.' § **99**.
hands. § **110**.

CXXIV.

The troops, on the other hand, would derive one great advantage from the destruction of the fleet, by the addition of a hundred able-bodied soldiers, before required to man the vessels. But, even if the fleet had been saved, it could have been of little service in their present expedition; since they would not need it if they succeeded, while they would be too far in the interior to profit by it if they failed. He besought them to turn their thoughts in another direction. To be thus calculating chances and means of escape was unworthy of brave souls. They had set their hands to the work; to look back, as they advanced, would be their ruin. They had only to resume their former confidence in themselves and their general, and success was certain. 'As for me,' he concluded, 'I have chosen my

part. I will remain here, while there is one to bear me company. If there be any so craven as to shrink from sharing the dangers of our glorious enterprise, let them go home in God's name. There is still one vessel left. Let them take that and return to Cuba. They can tell there how they deserted their commander and their comrades, and patiently wait till we return laden with the spoils of the Aztecs.'—*Prescott.*

able bodied, ἀξιόμαχος.
man, 'fill.'
chances, 'what might happen.'
look back. § **110**.
concluded, ἔφη τελευτῶν.
chosen my part, 'resolved.'
enterprise . . . danger, use συγκινδυνεύειν.
in God's name, πρὸς θεῶν. (The sentences here should be less short and sharp than in English.) [See § **134**.]

CXXV.

Immediately after the unhappie surprize of the bridges the lieftenant-collonell sent away to his brother a post, who by some of the lower fords got over the water, and carried his sad newes to London. A trumpett was sent to the bridges, and obtein'd the dead bodies of the souldiers who were slaine at the surprize, and they were brought up to the towne in carts and buried. There was about twenty of them, very good and stout men, though it avail'd them not in their last need, when a multitude had seiz'd them unawares. All that day a body of the enemie fac'd the towne, which, through terrors without and discouragements and discontents within, was in a very sad posture. The mallignant faction suggested to the towne that the castle would be the cause of their ruine; that the governor and his souldiers would secure themselves there, and leave the towne undefended; and because the lieftenant-collonell was very strict that none of the castle souldiers should lie out of their quarters, least that place might be surpriz'd as well as the other, the townsmen renew'd their raylings against the castle, and their mallice to all that were in it, but the lieftenant-collonell, regarding none of their uniust raylings, by God's blessing upon his vigilance, kept the towne and castle till his brother's returne.—*Mrs. Hutchinson.*

surprize, use ἁλίσκομαι.
lieftenant-collonell, ὁ στρατηγός.
post, ἄγγελος.
trumpet, κῆρυξ.
ford, πόρος.
cart, ἅμαξα.
stout, ἰσχυρός, καρτερός.
sad posture, χαλεπῶς ἔχειν.
malignant faction, οἱ τὰ βασιλέως φρονοῦντες.
castle, ἀκρόπολις.
quarters, χωρίον.
railings . . . malice, § **100**.
by God's, etc., σὺν τῷ θεῷ.

CXXVI.

The consul resorted to further artifices to get proofs of this nature into his hands. He succeeded in securing, with letters on their persons, certain agents employed by the conspirators in the city. Having made himself master of these documents he caused the culprits to be suddenly arrested. They were produced successively before the senate, and confronted with their own messengers, and the evidence of their own hands and seals. The senate in secret session investigated the charges, and pondered the disclosures of their accomplices. From these private sources it might learn the particular business assigned to each of the associates, which of them should assassinate the consul, which seize the public treasure, which set fire to the city, together with the signals concerted between them, and the contemplated division of the spoil. But in the speech which was addressed to the people upon the close of the examination, and the conviction of the prisoners, he submitted to them no proof of the existence of such designs. He contented himself with declaring the evidence upon which they had been convicted to be in correspondence with Catilina, a public enemy, and their intercourse with certain envoys of the Allobroges.—*Merivale.*

proofs of this nature, 'that in this way the matter might be clear.'
on their person. § 112.
confronted, use ἐναντίον, or πάρειμι.
session, use βουλευ—
private sources, etc., say ἰδίᾳ μηνύεσθαι.
concerted, εἰρημένος. συγκείμενος.
correspondence, συμπράσσειν.
intercourse, συγγίγνεσθαι.

[This exercise, if simplified according to § 107—§ 114, will be very easy.]

CXXVII.

Antonius himself showed great tardiness and indecision; his conduct was open to the suspicion of sympathy, if not of concert, with the enemy he was sent to subdue. But, fortunately for the republic, his lieutenants were men of vigour and activity. The prætor Metellus Celer, had checked, by the rapidity of his movements, the spirit of disaffection which was beginning to manifest itself in Gaul. He was at the head of three legions, with which he occupied Picenum and Umbria, and watched the northern flanks of the Apennines. Hasty and ill-concerted risings in Bruttium and Apulia had also been speedily quelled; yet, if Catilina could have burst from the toils by which he was surrounded, he might have taken advantage of the winter season to rouse rebellion throughout Italy, and have

collected resources for another year's campaign. The news of the detection and defeat of the conspiracy reached him in the neighbourhood of Fæsulæ. His first impulse was to make for Gaul, with which view he traversed the territory of Pistoria, and was about to cross the Apennines, when he found himself confronted by Metellus.—*Merivale.*

indecision, use ἄπορος.
conduct . . . concert. § 113.
sympathy, use φρονεῖν.
lieutenants, say ὕπαρχοι.
rapidity of movements. § 114.
northern flanks, τὰ πρὸς βορέω.
ill-concerted, 'unprepared.'
toils, 'plots' (only concrete).
taken advantage, omit.
rouse rebellion, use ἀφιστάναι.
resources, ἐπιτήδεια.
for another. § 57.

CXXVIII.

Mr. Hutchinson was much vexed to see the country wasted, and that little part of it which they could only hope to have contribution from, eaten up by a company of men who instead of relieving, devoured them, and Hotham's soldiers having taken away goods from some honest men he went to him to desire restitution of them, and that he would restrain his soldiers from plunder; whereupon, Hotham replied, 'He fought for liberty, and expected it in all things.' Replies followed, and they grew to high language, Hotham bidding him if he found himself grieved to complain to the Parliament. Mr. Hutchinson was passionately concerned, and this being in the open field Colonel Cromwell, who had likewise had great provocations from him, began to show himself affected with the country's injuries and the idle waste of such a considerable force through the inexperience of the chief commander and the disobedience and irregularities of the others. So they at that time being equally zealous for the public service advised together to seek a remedy, and despatched away a post to London, who had no greater joy in the world than such employments as tended to the displacing of great persons, whether they deserved it or not; him they sent away immediately from the place to inform the Parliament of Hotham's carriage, and the strong presumptions they had of his treachery, and ill management of their forces.—*Mrs. Hutchinson.*

eaten up, 'ravaged.'
instead of, μὴ ὅτι. § 188.
high language. § 106, § 112.
passionately concerned, ἀγανακτέω.
irregularity, ἀνομία.
idle waste, say ἐς οὐδὲν ἀναλίσκεται.
joy, use ἥδιον.
tended to, δι' ὧν ἤμελλον, &c.
displacing, ἀτιμόω.
carriage, 'conduct.'
presumptions, ὑποπτεύω.

CXXIX.

The affair was conducted with such secrecy that it did not reach the ears of the Spaniards. But their general was not one who allowed himself, sleeping or waking, to be surprised on his post. Fortunately the night appointed was illumined by the full beams of an autumnal moon, and one of the vedettes perceived by its light, at a considerable distance, a large body of Indians moving towards the Christian lines. He was not slow in giving the alarm to the garrison.

The Spaniards slept, as has been said, with their arms by their sides, while their horses picketed near them stood ready saddled. In five minutes the whole camp was under arms, when they beheld the columns of the Indians cautiously advancing over the plain, their heads just peering above the tall maize with which the land was partially covered. Cortes determined not to abide the assault in his intrenchments, but to sally out and pounce on the enemy when he had reached the bottom of the hill.

Slowly and stealthily the Indians advanced while the Christian camp, hushed in profound silence, seemed to them buried in slumber. But no sooner had they reached the slope of the rising ground than they were astounded by the deep battle-cry of the Spaniards, followed by the instantaneous apparition of the whole army as they sallied forth from the works, and poured down the sides of the hill.—*Prescott.*

illumined, etc., say simply 'the moon shone bright, it being late summer.'
vedettes, φύλακες.
give alarm, μηνύειν τὸ πρᾶγμα.
picketed, δεδεμένοι.
saddled, 'prepared.'
five minutes, 'quickly.'
peering, ὑπερέχειν.
maize, 'corn.'
pounce on, ἐπιθέσθαι.
no sooner. § 71.
slope, τὸ καταντές.
battle-cry, παιάν.

[In the last sentence make the verbs come in the natural order (§ 193), the real order of events.]

CXXX.

Thus thwarted and harassed Bibulus engaged certain of the tribunes to obstruct the proceedings before the people, and when this resource failed he pretended to consult the auspices, and declared all the remainder of the year to be holy-time. Law, usage, and superstition combined to forbid the transaction of public affairs at such a season; it was an act of supreme audacity

in the consul to defy this impediment however manifestly factitious; but the passions of the people proved stronger than their principles, and a day was appointed for moving the bill in the comitia. The citizens filled the forum before dawn to prevent it being occupied by the dependents of their adversaries. Nevertheless respect or fear induced them to make way for Bibulus, who boldly sought to confront Cæsar himself in the porch of the temple of Castor and Pollux, whence he was about to declaim. But when he ventured to speak in opposition he was thrust down the steps, his fasces broken, and himself and his attendants bruised and wounded.

tribune, say δήμαρχοι.
consult auspices, οἰωνίζομαι.
holy-time, ὅσιος.
law, etc., 'they held it neither legal, nor customary, nor holy.'
defy, 'disregard.'
factitious, 'false.'
the passions, etc. § **113** (putting πάντων for θείου).
move, εἰσφέρω.
comitia, ἐκκλησία.
respect or fear. § **106**.
porch, στοά.
declaim, δημηγορεῖν.
fasces, ῥάβδος (f).

CXXXI.

Two of the tribunes ordered the diadem to be taken off from the laurel wreath, and the man who had put it on the statue to be taken into custody. Upon this Cæsar upbraided them in strong language for endeavouring to excite the popular odium against him, as if he were really ambitious of the kingly title; and by an exercise of his censorian power, he forbade them acting any more as tribunes, and expelled them from the senate, deploring, at the same time, we are told, his own hard fortune in being thus obliged either to do violence to the clemency of his nature, or to suffer his dignity to be compromised. It is added, that Cæsar so deeply resented the conduct of these tribunes, that he applied to the father of Cæsetius to renounce his son for his seditious behaviour, promising him that he would amply provide for his two other sons, if he complied with his wishes. But the old man replied, 'that Cæsar should rather deprive him of all his children, than prevail on him to turn one of them out of his house as deserving to be given up by his father.'

tribune, δήμαρχος.
laurel wreath, say στέφανος.
strong language, πολλὰ καὶ δεινά.
popular odium (sense).
title, κεκλῆσθαι.
censorian, use 'censor,' τιμητής.
hard fortune. § **103**.
do violence, etc. (simplify).
dignity compromised, ὑβρίζεσθαι.
provide for. § **114**.

CXXXII.

Such were the two youths on whom, till his own grandchildren at least should arrive at maturity, the hopes of Augustus seemed now to rest. He required of them an entire devotion to the interests of himself and the state; he retained them in remote provinces and on savage frontiers, far from the seductions of the capital. At a distance, he well knew, their martial exploits would secure them the favour of the people, which they might easily forfeit in closer intercourse with them. Accordingly, while Tiberius was sent to quell the insurrection in Pannonia, Drusus had been already charged with the administration of the Gaulish provinces on the emperor's departure to Rome. The nations beyond the Alps had not yet learned resignation to the exactions of the Roman officials; and the inquisition into their means, together with the fiscal exactions consequent upon it, which resulted from the census now held at Lugdunum, must have fanned the flame of their discontent. The Germans, ever watching their opportunity, were preparing again to cross the Rhine when Drusus invited his subjects to display their loyalty to Augustus by erecting an altar at Lugdunum.—*Merivale.*

grandchildren, υἱδεῖς.
arrive at maturity, ἄνδρες γίγνεσθαι.
devotion, use θεραπεύω, or ὑπηρετῶ.
seductions, use μαλακίζομαι, or διαφθείρομαι.
the inquisition, etc., get the *sense* here, and observe the real order of the facts:—the people numbered at L.; the inquisition, what wealth they had; the taxes laid on.
fanned . . flame. § 110, § 178.
when Drusus, make the right verb principal.

CXXXIII.

When Otho heard that all hope was lost, and that the battle by which the empire was decided had proved adverse, he took his resolution and called together the soldiers. It was not without difficulty that he calmed them. They clamoured in the frenzy of their courage and indignation, that the state could still be restored, that a prince, who still had his cohorts faithful, need not despair. Let him only keep his spirit; they would protect him and all would go well. The emperor thanked them, but added sadly that his life was not worth such a price. He had not begun the civil war, and he was unwilling to be accused of prolonging it. He desired neither revenge nor consolation,

and they should hold it as a sign of his bravery, that on the approach of death he complained of no man.

After this exhortation he retired to his tent. Hearing a clamour soon after, he returned into the camp, inquired what it was about, and learning that the soldiers were threatening with death all who offered to depart, he reproved the leaders of the disturbance, and went back. He then ordered two poniards to be brought him. He tried the points, to sée which was the sharpest. Having selected the instrument of his death, he turned quietly round to sleep his last sleep.—*Merivale.*

the empire, 'which should reign.'
adverse, use ἡσσᾶσθαι.
frenzy, *courage*, *indignation*, use τόλμῃ καὶ ὀργῇ.
cohorts, 'troops.'
such a price, omit subst.
civil, omit.
prolonging, use τοῦ μὴ καταλύεσθαι.
poniard, μάχαιρα.
tried, πεῖραν ποιεῖσθαι, *points* (omit).

CXXXIV.

While the chief criminal was yet unconscious that his plot was detected, Augustus summoned him into his cabinet, and ordered a chair to be set for him by the side of his own; and then, desiring not to be interrupted, proceeded to deliver a discourse, which, according to his custom in matters of importance, he had already prepared, and perhaps committed to writing. He reminded his uneasy auditor of the grace he had bestowed upon him, though a political enemy and the son of an enemy; he had granted him life, had enriched and distinguished him. He had raised him to the honour of the priesthood, over more than one competitor from the ranks of the Cæsareans themselves. After all these favours, he continued, how could you plot to take away my life? Cinna could keep silence no longer: he vehemently disclaimed the horrid imputation. You promised not to interrupt me, retorted Augustus, and proceeded calmly with his harangue, unfolding all the details of the conspiracy, and finally asking what end the traitor could have proposed to himself; how could he hope to fill the place of the emperor, who could not maintain his dignity as a private citizen?—*Merivale.*

into his cabinet, παρ' ἑαυτόν.
uneasy auditor, perhaps get the idea in elsewhere.
political enemy, διάφορος γενόμενος περὶ τῆς πόλεως, or ἐχθρός.
ranks of the Cæsareans, τῶν περὶ ἑαυτόν.
horrid imputation (sense).
harangue, διέξειμι.
hope, ἀξιοῦν.
maintain dignity, οὐδὲν ἄξιον δρᾶν.

CXXXV.

It was an accident that delivered the Hollanders from their present desperate situation. Requesens, the Governor, dying suddenly, the Spanish troops, discontented for want of pay, and licentious for want of a proper authority to command them, broke into a furious mutiny, and threw everything into confusion. They sacked and pillaged the cities of Maestricht and Antwerp, and executed great slaughter on the inhabitants; they threatened the other cities with a like fate; and all the provinces, excepting Luxembourg, united for mutual defence against their violence, and called in the Prince of Orange and the Hollanders as their protectors. A treaty was formed by common agreement; and the removal of foreign troops, with the restoration of their ancient liberties, was the object which the provinces mutually stipulated to pursue. Don John of Austria, natural brother to Philip, being appointed governor, found on his arrival at Luxembourg, that the states had so fortified themselves, and that the Spanish troops were so divided by their situation, that there was no possibility of resistance, and he agreed to the terms required of him. The Spaniards evacuated the country, and these provinces seemed at last to breathe a little from their calamities.—*Hume.*

accident. § **106.**
furious mutiny, βιαίως ἐπαναστῆναι.
united, *mutual*, use κοινῇ, ἀλλήλοι.
liberties. § **101.**
pursue, σπεύδειν, σπουδάζειν.
breathe, ἀναπνεῦσαι.

CXXXVI.

Cortés, instead of taking umbrage at this high-handed proceeding, or even answering in the same haughty tone, mildly replied, 'that nothing was further from his desire than to exceed his instructions. He indeed preferred to remain in the country and continue his profitable intercourse with the natives. But, since the army thought otherwise, he should defer to their opinion, and give orders to return as they desired.' On the following morning proclamation was made for the troops to hold themselves in readiness to embark at once on board the fleet which was to sail for Cuba.

Great was the sensation caused by their general's orders. Even many of those before clamorous for it with the usual caprice of

men whose wishes are too easily gratified now regretted it. The partisans of Cortés were loud in their remonstrances. 'They were betrayed by the general,' they cried, and thronging round his tent, called on him to countermand his orders. 'We came here,' said they, 'expecting to form a settlement if the state of the country authorized it. Now it seems you have no warrant from the governor to make one. But there are interests higher than those of Velasquez, which demand it. These territories are not his property, but were discovered for the sovereigns, and it is necessary to plant a colony to watch over their interests, instead of wasting time in idle barter, or, still worse, of returning, in the present state of affairs, to Cuba.'—*Prescott.*

instead of. § 189.
high-handed, *βίαιος.*
same tone, say, *καὶ αὐτός*, and use a verb.
to exceed, use *παρὰ*, *a.*
sensation, *θόρυβος.*
clamorous for, *ἐβόων ὥστε.*
state authorized. § 106.
interests, say 'others have right.' § 154.
watch interests, 'take care of them.'

CXXXVII.

Cortés now resolved to put a plan in execution which he had been some time meditating. He knew that all the late acts of the colony, as well as his own authority, would fall to the ground without the royal sanction. He knew, too, that the interest of Velasquez, which was great at court, would, so soon as he was acquainted with his secession, be wholly employed to circumvent and crush him. He resolved to anticipate his movements, and to send a vessel to Spain with despatches addressed to the emperor himself, announcing the nature and extent of his discoveries, and to obtain, if possible, the confirmation of his proceedings. In order to conciliate his master's goodwill he further proposed to send him such a present as should suggest lofty ideas of the importance of his services to the crown. He conferred with his officers, and persuaded them to relinquish their share of the treasure. At his instance they made a similar application to the soldiers, representing that it was the earnest wish of the general, who set the example by resigning his own share, equal to the share of the crown. It was but little that each man was asked to surrender, but the whole would make a present worthy of the monarch for whom it was intended. By this sacrifice they might hope to secure his indulgence for the past, and his favour for the future; a temporary sacrifice that

would be well repaid by the security of the rich possessions which awaited them in Mexico.—*Prescott.*

fall to the ground. § **180**, use ἄκυρος.
interest, use δύναμαι.
wholly employed, use οὐδὲν ἄλλὸ διαπράσσεσθαι.
circumvent, use λαθών.
anticipate. § **79**.
nature, etc. § **103**.
confirmation, use ἐπαινέω.
lofty ideas, simplify much.
indulgence, favour. § **99**.
a temporary sacrifice, etc., 'for by abandoning these things now, they would get more than equal gain hereafter, when,' etc.

CXXXVIII.

Having performed what was due to his country Columbus was so little discouraged by the repulse which he had received, that, instead of relinquishing his undertaking, he pursued it with fresh ardour. He made his next overture to John II., king of Portugal, in whose dominions he had been long established, and whom he considered on that account as having the second claim to his service. Here every circumstance seemed to promise him a more favourable reception. He applied to a monarch of an enterprising genius, no incompetent judge in naval affairs, and proud of patronizing every attempt to discover new countries. His subjects were the most experienced navigators in Europe, and the least apt to be intimidated either by the novelty or boldness of any maritime expedition. In Portugal the professional skill of Columbus, as well as his personal good qualities, were thoroughly known; and as the former rendered it probable that his scheme was not altogether visionary, the latter exempted him from the suspicion of any sinister intention in proposing it. Accordingly, the king listened to him in the most gracious manner.—*Robertson.*

every circumstance. § **106**.
patronizing every attempt, 'help all who tried.'
novelty or boldness, 'as though it were new or dangerous.'
professional, say 'in art no less than in nature and in bravery.'
the former. § **106**.
visionary, ἀνόητος.
exempted him, etc., 'he was suspected by none.'
gracious, πρόθυμος.

CXXXIX.

He endeavoured to prove the motion made by Bell to be a vain device and perilous to be treated of, since it tended to the

derogation of the prerogative imperial, which whoever should attempt so much as in fancy, could not, he said, be otherwise accounted than an open enemy. For what difference is there between saying that the Queen is not to use the privilege of the crown, and saying that she is not Queen? And though experience has shown so much clemency in Her Majesty, as might, perhaps, make subjects forget their duty, it is not good to sport or venture too much with princes. He reminded them of the fable of the hare, who, upon the proclamation that all horned beasts should depart the court, immediately fled lest his ears should be construed to be horns; and by this apologue he seems to insinuate that even those who heard or permitted such dangerous speeches would not themselves be entirely free from danger. He desired them to beware lest, if they meddled farther with these matters, the Queen might look to her own power, and finding herself able to suppress their challenged liberty, and to exert an arbitrary authority, might imitate the example of Lewis XI. of France, who, as he termed it, delivered the crown from wardship.—*Hume.*

motion made, γράφω.
derogation, etc., simplify (§ 106).
fancy, λόγος.
privilege of crown, use βασίλειος.
construed, δοκέω.
apologue, μῦθος.
meddle, πολυπραγμονέω.
challenged, use ἀξιόω.
from wardship, 'not to be under guardians.' § 130.

CXL.

The speakers on the side of the Government were urgent for capital punishment, which was resisted not less vehemently by their opponents. The popular faction could not be expected to acquiesce in the assumption by the senate of the power of life and death. Banishment or imprisonment was, they contended, the extreme penalty allowed by the law. But their motives were questioned, their loyalty was impeached; and Cato, on behalf of the oligarchs, could maintain, not without a show of justice, that the convicted criminals were no longer citizens, but enemies of the State. By their connection with the foreign foe they had forfeited every Roman privilege. Cicero himself demanded a sentence of death. But it was not upon the letter of the law that either party did, in fact, lay the greatest stress. Policy or expediency dictated the most cogent arguments on either side. Finally, the harsher counsel prevailed, and the

consul's hands were strengthened by a deliberate decree in favour of the bold stroke he personally advocated.—*Merivale.*

urgent for, etc., simplify.
power of life, etc., κύριοι ἀποκτεῖναι.
banishment, etc., 'they said that it was not lawful to do more,' etc.
motives questioned. § **114.**
loyalty, use πιστός.
connection, συμπράσσω.
lay stress on the letter of law. § **112.**
policy, arguments, 'each party cared more for.'
hands, stroke. § **110.**
deliberate, omit.

CXLI.

The Queen of Scots discovered no less aversion to the trial proposed; and it required all the artifice and prudence of Elizabeth to make her persevere in the agreement to which she had at first consented.

This latter princess still said to her that she desired not, without Mary's consent and approbation, to enter into the question, and pretended only as a friend to hear her justification: that she was confident there would be found no difficulty in refuting all the calumnies of her enemies; and even if her apology should fall short of full conviction, Elizabeth was determined to support her cause, and procure her some reasonable terms of accommodation, and that it was never meant that she should be cited to a trial on the accusation of her rebellious subjects; but, on the contrary, that they should be summoned to appear and to justify themselves for their conduct towards her. Allured by these plausible professions the Queen of Scots agreed to vindicate herself by her own Commissioners before Commissioners appointed by Elizabeth.—*Hume.*

enter, etc. (sense).
justification, use ἀπολογεῖσθαι.
fall short, etc., μὴ πάνυ πείθειν.
accommodation, say ὥστε συμβῆναι.
allure, say 'persuaded' (perhaps Eliz. the subject).
commissioner, δικαστής or ξυνήγορος, according to meaning.

CXLII.

Catilina had replied to the denunciations of Cicero with a few words of serious menace; but on leaving Rome he addressed letters to some of the principal men of the city, in which he declared his intention of betaking himself to Massilia as a place of voluntary exile. But to Catulus, who either was, or whom at least he wished to be considered, a more intimate friend, he opened himself without disguise. He declared that he was urged to extremity by the violence of personal enemies; that he

could no longer endure to see the elevation of unworthy Romans to places of trust and honour, from which he was himself excluded by unjust suspicions; that, in short, he was now resolved to effect a revolution in the state, for such was the obvious meaning of his threat to undertake the defence of the poor and the oppressed in Italy and the city. On reaching Arretium in Etruria he assumed the ensigns of military command, and repaired to the camp of his adherent Mallius, who had already gone forward to raise the standard of revolt, and was actively appealing to the rustic population.—*Merivale.*

denunciation, use κατηγορέω.
extremity, ἔσχατα, πειρᾶσθαι.
trust and honour, use ἐπιτέτραμμαι and τιμωμαι.
obvious meaning. § 106.
raise standard. § 110.
appealing, ἐποτρύνω.

CXLIII.

Though this account was far from removing the suspicions which the Spaniards entertained with respect to the fidelity of Guacanahari, Columbus perceived so clearly that this was not a proper juncture for inquiring into his conduct with scrupulous accuracy, that he rejected the advice of several of his officers who urged him to seize the person of that prince, and to revenge the death of their countrymen by attacking his subjects. He represented to them the necessity of securing the friendship of some potentate of the country, in order to facilitate the settlement which they intended, and the danger of driving the natives to unite in some desperate attempts against them by such an ill-timed and unavailing exercise of rigour. Instead of wasting his time in punishing past wrongs he took precautions for preventing any future injury. With this view he made choice of a situation more healthy and commodious than that of Navidan. He traced out the plan of a town in a large plain near a spacious bay, and obliging every person to put his hand to a work on which their common safety depended, the houses and ramparts were soon so far advanced by their united labour as to afford them shelter and security.—*Robertson.*

The first sentence must be recast. 'When they heard this, they did not indeed cease to suspect,' etc.
juncture, καιρός.
scrupulous (sense).
rejected the advice of. § 113.
settlement, use συγχωρέω.
drive, 'compel.'
desperate, make it agree with the natives.
by such . . . rigour (concrete).
wasting time, etc., recast this 'he considered it useless,' etc.
traced out plan, τὸν τόπον περιγράφω.
bay, 'harbour.'
safety depended. § 113.

CXLIV.

Columbus was fully sensible of his perilous situation. He had observed with great uneasiness the fatal operation of ignorance and of fear in producing disaffection among his crew, and saw that it was now ready to burst out into open mutiny. He retained, however, perfect presence of mind. He affected to seem ignorant of their machinations. Notwithstanding the agitation and solicitude of his own mind he appeared with a cheerful countenance, like a man satisfied with the progress he had made, and confident of success. Sometimes he employed all the arts of insinuation to soothe his men. Sometimes he endeavoured to work upon their ambition or avarice by magnificent descriptions of the fame and wealth which they were about to acquire. On other occasions he assumed a tone of authority, and threatened them with vengeance from their sovereign, if, by their dastardly behaviour they should defeat this noble effort to promote the glory of God, and to exalt the Spanish name above that of every other nation. Even with seditious sailors the words of a man whom they had been accustomed to reverence were weighty and persuasive, and not only restrained them from those violent excesses which they meditated, but prevailed with them to accompany their admiral for some time longer.—*Robertson.*

This piece is full of abstracts, which must be all turned thus:—
uneasiness, use φοβοῦμαι.
operation, recast.
disaffection, use δυσκολαίνω or ἀγανακτέω.
mutiny, use ἀπειθέω. *presence of mind.* § 113.
cheerful countenance, use εὔψυχος; and so on for the others.
insinuation (flatter).
work upon their ambition, etc., ἔπειθε τοὺς τοιούτων ἐπιθυμοῦντας.

CXLV.

When he arrived at St. Domingo he found eighteen of these ships ready loaded, and on the point of departing for Spain. Columbus immediately acquainted the governor with the destination of his voyage, and the accident which had obliged him to alter his route. He requested permission to enter the harbour not only that he might negotiate the exchange of his ship, but that he might take shelter during a violent hurricane of which he discerned the approach from various prognostics which his

experience and sagacity had taught him to observe. On that account he advised him likewise to put off for some days the departure of the fleet bound for Spain. But Ovando refused his request and despised his counsel. Under circumstances in which humanity would have afforded refuge to a stranger Columbus was denied admittance into a country of which he had discovered the existence and acquired the possession. His salutary warning, which merited the greatest attention, was regarded as the dream of a visionary, who arrogantly pretended to predict an event beyond the reach of human foresight.—*Robertson.*

loaded, γέμων.
destination. § 103.
negotiate exchange, use πειρᾶσθαι and μεταλλάσσω.
hurricane, χειμὼν. *prognostic*, σημεῖον.
experience . . . observe. § 104.
put off, etc., to wait some days, etc.
hamanity, etc. § 106.
merited attention, use δεῖ and προσέχειν τὸν νοῦν.
a visionary, μαινόμενος.
beyond the reach . . . foresight, use 'unable' and προορᾶν.

CXLVI.

The first day as it was very calm he made but little way, but on the second he lost sight of the Canaries, and many of the sailors, dejected already, and dismayed when they contemplated the boldness of the undertaking, began to beat their breasts and to shed tears as if they were never more to see land. Columbus comforted them with assurances of success, and the prospect of vast wealth in those opulent regions whither he was conducting them. This early discovery of the spirit of his followers taught Columbus that he must prepare to struggle, not only with the unavoidable difficulties which might be expected from the nature of the undertaking, but with such as were likely to arise from the ignorance and timidity of the people under his command, and he perceived that the art of governing the minds of men would be no less requisite for accomplishing the discoveries which he had in view than naval skill and undaunted courage.—*Robertson.*

calm, use γαλήνη.
beat breasts, κόπτεσθαι.
assurance . . . prospect (concrete).
This early discovery. § 113.
'Columbus, soon perceiving . . . learnt that he would have many difficulties, not only because . . . . but also since . . . . and he saw that he must know how to . . . . etc. . . . . not less than . . . .'

EXERCISES.

PART IV.

(1.) RHETORICAL.

CXLVII.

I also, sir, have a high-spirited class of gentlemen to deal with, who will do nothing from fear, who admit the danger, but think it disgraceful to act as if they feared it. There is a degree of fear which spoils a man's faculties, renders him incapable of acting, and makes him ridiculous. There is another kind of fear, which enables a man to foresee a coming evil, to measure it, to examine his powers of resistance, to balance the evil of submission against the evils of opposition or defeat, and, if he thinks he must be ultimately overpowered, leads him to find a good escape in a good time. I can see no possible disgrace in feeling this sort of fear, and in listening to its suggestions. But it is mere cant to say that men will not be actuated by fear in such questions as these. Those who pretend not to fear now will be the first to fear upon the approach of danger; it is always the case with this distant valour. Most of the concessions which have been given to the Irish have been given to fear.

high-spirited, ἀνδρεῖος, εὔψυχος.
balance, παραβάλλειν.
the evil of, say 'one against the other, which is most evil.'
cant, φενακισμός, φενακίζω.
distant valour, ἡ διὰ μακροῦ ἀρετή.
concession, use συγχωρέω.

CXLVIII.

Then it is said that there is to be a lack of talent in the new Parliament; it is to be composed of ordinary and inferior persons, who will bring the Government of the country into contempt.

But the best of all talents, gentlemen, is to conduct our affairs honestly, diligently, and economically; and this talent will, I am sure, abound as much in the new Parliament as in many previous Parliaments. Parliament is not a school for rhetoric and declamation, where a stranger would go to hear a speech as he would go to the theatre to hear a song; but if it were otherwise—if eloquence be a necessary ornament of, and an indispensable adjunct to, popular assemblies—can it ever be absent from popular assemblies? I have always found that all things, moral or physical, grow in the soil best suited for them. Show me a deep and tenacious earth, and I am sure the oak will spring up in it. In a low and damp soil I am equally certain of the alder and the willow. Gentlemen, the free Parliament of a free people is the native soil of eloquence, and in that soil will it ever flourish and abound.—*Sydney Smith.*

lack, *ἀπορία.*
talent (concrete), *σοφός, φρόνιμος.*
economically, *ἀπὸ μετρίας δαπάνης.*
declamation, *δημηγορία.*
adjunct, use *προσεῖναι*, or some such word.
moral and physical, 'things about the mind . . . body.'
tenacious, say *πυκνός.*
oak, *δρῦς*; *alder*, *κλήθρα*; *willow*, *ἰτέα.*

CXLIX.

Now, therefore, while everything at home and abroad forebodes ruin to those who persist in a hopeless struggle against the spirit of the age, now, while the crash of the proudest throne of the continent is still resounding in our ears, now, while the roof of a British palace affords an ignominious shelter to the exiled heir of forty kings, now, while we see on every side ancient institutions subverted, and great societies dissolved, now, while the heart of England is still sound, now, while old feelings and old associations retain a power and a charm which may too soon pass away, now, in this your accepted time, now, in this your day of salvation, take counsel, not of prejudice, not of party spirit, not of the ignominious pride of a fatal consistency, but of history, of reason, of the ages which are past, of the signs of this most portentous time. Pronounce in a manner worthy of the expectation with which this great debate has been anticipated, and of the long remembrance which it will leave behind. Renew the youth of the State. The danger is terrible. The time is short. If this bill should be rejected, I pray to God

that none of those who concur in rejecting it may ever remember their votes with unavailing remorse, amidst the wreck of laws, the confusion of ranks, the spoliation of property, and the dissolution of social order.—*Macaulay.*

the spirit of the age, οἱ νεωτερίζοντες.
crash (avoid the metaphor). § 178.
society, δῆμος, or πόλις.
heart-sound (metaphor).
accepted . . . salvation, ἀκμὴ καὶ καιρὸς τοῦ σώζεσθαι.
pride, consistency, μέγα φρονεῖν ἐπὶ τῷ ταὐτὰ ἀεὶ πράσσοντας σφαλῆναι.
debate, ἐκκλησία.
dissolution, etc., πάντων ἀνατετραμμένων.

CL.

Sir, in the name of the institution of property, of that great institution, for the sake of which, chiefly, all other institutions exist, of that great institution to which we owe all knowledge, all commerce, all industry, all civilization, all that makes us to differ from the savages of the Pacific Ocean, I protest against the pernicious practice of ascribing to that which is not property the sanctity which belongs to property alone. If, in order to save political abuses from that fate with which they are threatened by the public hatred, you claim for them the immunities of property, you must expect that property will be regarded with some portion of the hatred which is excited by political abuses. You bind up two very different things, in the hope that they may stand together. Take heed that they do not fall together. You tell the people that it is as unjust to disfranchise a great lord's nomination-borough as to confiscate his estate. Take heed that you do not succeed in convincing weak and ignorant minds that there is no more injustice in confiscating his estate than in disfranchising his borough. That this is no imaginary danger, your own speeches in this debate abundantly prove.—*Macaulay.*

in the name of, etc., say 'if it is a great thing that each man should possess securely what he has: if it is owing to this that,' etc.
sanctity, etc., 'regard as sacred possessions what by right are not possessions.'
political abuses, 'things unjustly established in the city.'
disfranchise, nomination borough, 'refuse to a great citizen to allow him to choose a senator.'
In this piece all the *technical* terms have to be rendered by *interpreting them.*

CLI.

To such a degree can men be deceived by their wishes, in spite of their own recent experience. Sir, there is no reaction, and there will be no reaction. All that has been said on this subject convinces me only that those who are now, for the second time, raising this cry, know nothing of the crisis in which they are called on to act, or of the nation which they aspire to govern. All their opinions respecting this bill are founded on one great error. They imagine that the public feeling concerning Reform is a mere whim which sprang up suddenly out of nothing, and which will as suddenly vanish into nothing. They, therefore, confidently expect a reaction. They are always looking out for a reaction. Everything that they see, or that they hear, they construe into the sign of the approach of this reaction. They resemble the man in Horace, who lies on the bank of the river, expecting that it will every moment pass by, and leave him a clear passage, not knowing the depth and abundance of the fountain which feeds it, not knowing that it flows, and will flow on for ever. They have found out a hundred ingenious devices by which they deceive themselves.—*Macaulay*.

reaction, use *μεθίστημι* and explain a little more fully. § **114.**
crisis, *καιρός*.
aspire, *ἀξιοῦσιν ἑαυτούς*.
reform, *ὁ νόμος*.
in Horace, 'whom H. tells of.'
clear passage, use *παραχωρεῖν*.
depth and abundance (concrete).
which *feeds* 'whence it flows in,' or 'starts.'

CLII.

As to this part of the subject, there is no difference in principle between the honourable and learned gentleman and myself. In his opinion, it is probable that a time may soon come when vigorous coercion may be necessary, and when it may be the duty of every friend of Ireland to co-operate in the work of coercion. In my opinion, that time has already come. The grievances of Ireland are doubtless great, so great that I never would have connected myself with a Government which I did not believe to be intent on redressing those grievances. But am I, because the grievances of Ireland are great, and ought to be redressed, to abstain from redressing the worst grievance of all? Am I to look on quietly while the laws are insulted by a furious rabble, while houses are plundered and burned, while

my peaceable fellow-subjects are butchered? The distribution of church property, you tell us, is unjust. Perhaps I agree with you. But what then? To what purpose is it to talk about the distribution of church property while no property is secure? Then you try to deter us from putting down robbery, arson, and murder, by telling us that if we resort to coercion we shall raise a civil war. We are past that fear.—*Macaulay.*

in principle, περὶ αὐτοῦ τοῦ πράγματος.
honourable, etc., say simply, τοῦ ἐξ ἐναντίου λέξαντος.
vigorous coercion, βιαίως κατασχεῖν.
grievance, ἄδικα πάσχειν.
look on quietly, περιορᾶν.
distribution, use διανέμω.
church property, τὰ ἱερά.

CLIII.

You may make the change tedious; you may make it violent, you may—God in His mercy forbid!—you may make it bloody; but avert it you cannot. Agitations of the public mind, so deep and so long continued as those which we have witnessed, do not end in nothing. In peace or in convulsion, by the law, or in spite of the law, through the Parliament, or over the Parliament, Reform must be carried. Therefore be content to guide that movement which you cannot stop. Fling wide the gates to that force which else will enter through the breach. Then will it still be, as it has hitherto been, the peculiar glory of our Constitution that, though not exempt from the decay which is wrought by the vicissitudes of fortune, and the lapse of time, in all the proudest works of human power and wisdom, it yet contains within it the means of self-reparation. Then will England add to her manifold titles of glory this, the noblest and the purest of all; that every blessing which other nations have been forced to seek, and have too often sought in vain, by means of violent and bloody revolutions, she will have attained by a peaceful and a lawful Reform.—*Macaulay.*

peace, convulsion, etc. (concrete).
reform, ὁ νόμος.
gates, *Prepare* the metaphor. (See metaphors.) § 181.
constitution, ἡ πολιτεία.
decay, use διαφθείρω.
add to her manifold, etc., 'being famous for many other,' etc.
blessing, ἀγαθόν.
violent and bloody revolutions, make 'revolution' participle, and the 'violent' and 'bloody' two adverbial phrases.

[See § 195 for this Exercise.]

CLIV.

Good men, to whom alone I address myself, appear to me to consult their piety as little as their judgment and experience, when they admit the great and essential advantages accruing to society from the freedom of the press, yet indulge themselves in peevish or passionate exclamations against the abuses of it. Betraying an unreasonable expectation of benefits, pure and entire, from any human institution, they in effect arraign the goodness of Providence, and confess that they are dissatisfied with the common lot of humanity. In the present instance they really create to their own minds, or greatly exaggerate, the evil they complain of. The laws of England provide, as effectually as any human laws can do, for the protection of the subject in his reputation, as well as in his person and property. If the characters of private men are insulted or injured, a remedy is open to them. If through indolence, false shame, or indifference, they will not appeal to the laws of their country, they fail in their duty to society, and are unjust to themselves. If from an unwarrantable distrust of the integrity of juries, they would wish to obtain justice by any mode of proceeding more summary than a trial by their peers, I do not scruple to affirm that they are in effect greater enemies to themselves than to the libellers they prosecute.—*Junius.*

consult piety, 'act piously.'
accrue, *γίγνεσθαι.*
abuse, use 'unjustly.'
freedom of the press, *τὸ πᾶσι παρρησίαν ὑπάρχειν.*
exaggerate (sense).
protection of subject, *σώζειν τοὺς πολίτας.*
remedy, say *δίκην λαβεῖν.*

CLV.

But, admit you succeed and should prevail so far as to banish him (which truly if the Senate concur might be done without difficulty), how can you think among so many of his friends as will be left behind, and labour incessantly for his return, to obviate or prevent it? Certainly it will be impossible, his interest is so great, and himself so universally beloved, you never can secure him. If you go about to banish the chief of those who discover themselves to be his friends, you do but multiply your adversaries and create more enemies to yourself: return he will in a very short time, and then you have gained only this point, to have banished a good man and re-admitted a bad; for you must expect he will be exasperated, his nature debauched by those who call him back; and being obliged to

them so highly it will be no prudence in him to reject them. If your design be to put him to death formally, by the co-operation of the magistrate; that is not to be done; his wealth and your corruption will preserve him.

concur, 'agree.'
interest, use σπουδάζω πάντες.
secure, κατασχεῖν.
gain a point, διαπράσσεσθαι.
debauch, διαφθείρω.
formally, νομίμως.
co-operation, use ἐπαρκεῖν.

CLVI.

Rinaldo degl' Albizi—his answer to Pope Eugenius IV., when acting as mediator between him and Cosmo de' Medici's faction.

The small confidence they had in me, who ought to have believed me, and the great confidence I had in you, has been the ruin of me and my party. But I hold myself more culpable than any body, for believing that you, who had been driven out of your own country, could keep me in mine. Of the vicissitudes and uncertainty of fortune, I have had experience enough. I have never presumed in its prosperity, and adversity shall never deject me; knowing that when she pleases, she can tack about and indulge me: if she continues her severity, and never smiles upon me more, I shall not much value it, esteeming no great happiness to live in a city where the laws are of less authority than the passions of particular men. For might I have my choice, that should be my country where I may securely enjoy my fortune and friends; not that where the first is easily sequestered, and the latter, to preserve their own estates, will forsake me in my greatest necessity. To wise and good men 'tis always less ungrateful to hear at a distance, than to be a spectator of the miseries of his country; and more honourable they think to be an honest rebel than a servile citizen.

make 'I blame' the verb of first sentence.
vicissitudes (concrete), use ἀστάθμητος.
deject, use ἀθυμ-
tack about (avoid the metaphor).
indulge, use χαρίζομαι.
passions (concrete: verb).
sequester, 'remove,' 'take away.'

CLVII.

But, my Lords, attend to this: the present trial relates to the death of Clodius; form now in your minds (for our thoughts are free, and represent what they please, just in the same manner as we perceive what we see), form, I say, in your minds the picture of what I shall now describe. Suppose I could persuade

you to acquit Milo, on condition that Clodius should revive. Why do your countenances betray those marks of fear? How would he affect you when living, if the bare imagination of him, though he is dead, so powerfully strikes you? What! if Pompey himself, a man possessed of that merit and fortune which enable him to affect what no one besides can; if he, I say, had it in his power, either to appoint Clodius' death to be inquired into, or to raise him from the dead, which do you think he would choose? Though from a principle of friendship, he might be inclined to raise him from the dead, yet a regard to his country would prevent him. You therefore sit as the avengers of that man's death, whom you would not recall to life if you were able; and inquiry is made into his death by a law which would not have passed if it could have brought him to life.—*Cicero.*

our thoughts, ὁ θυμός.
form picture, ἐννοῶ.
imagination, use ἐνθυμεῖσθαι.
strikes you, ἐκπλήσσω.
affect, ἐπιχειρεῖν.
raise, ἀναστῆσαι ἐκ νεκρῶν.
pass, θέσθαι.

CLVIII.

You saw there was the greatest reason to dread a revolution in the State from the prætorship of Clodius, unless the man who had both courage and power to control him were chosen consul. When all the Roman people were convinced that Milo was the man, what citizen could have hesitated a moment about giving him his vote, when by that vote he at once relieved his own fears, and delivered the Republic from the utmost danger? But now Clodius is taken off, it requires extraordinary efforts in Milo to support his dignity. That singular honour by which he was distinguished, and which daily increased by his repressing the outrages of the Clodian faction, vanished with the death of Clodius. You have gained this advantage, that there is now no citizen you have to fear, while Milo has lost a fine field for displaying his valour, the interest that supported his election, and a perpetual source of glory. Accordingly, Milo's election to the Consulate, which could never have been hurt while Clodius was living, begins now upon his death to be disputed. Milo, therefore, is so far from receiving any benefit from Clodius's death, that he is really a sufferer by it.—*Cicero.*

prætorship, use ἄρχω.
consul, ὕπατος.
hesitate, say οὐκ ἂν εὐθύς.
support his dignity, 'to seem as great as before.'
singular honour, etc. Cf. § **106**.
field (sense).
interest, 'friends.'
election. § **106**.
so far. § **190**.

CLIX.

Observe now, Catiline; mark the silence and composure of the assembly. Does a single senator remonstrate, or so much as offer to speak? Is it needful they should confirm by their voice what they so expressly declare by their silence? But had I addressed myself in this manner to that excellent youth Publius Sextus, or to the brave Marcus Marcellus, the senate would ere now have risen up against me and laid violent hands upon their consul in this very temple; and justly too. But with regard to you, Catiline, their silence declares their approbation, their acquiescence amounts to a decree, and by saying nothing they proclaim their consent. Nor is this true of the senators alone, whose authority you affect to prize, while you make no account of their lives, but of these brave and worthy Roman knights, and other illustrious citizens, who guard the avenues of the senate; whose numbers you might have seen, whose sentiments you might have known, whose voices a little while ago you might have heard, and whose swords and hands I have for some time with difficulty restrained from your person; yet all these will I willingly engage to attend you to the very gates, if you but consent to leave this city, which you have so long devoted to destruction.—*Cicero.*

expressly, διαρρήδην.
silence, *acquiescence*, etc. (concrete).
decree, ψήφισμα.
make no account, ὀλιγωρεῖν.
avenue, ἔσοδος.
engage, ἐγγυῶμαι.
attend, προπέμπειν.
devoted, ἐπιβουλεύω (d.).

CLX.

To this most sacred voice of my country, and to all those who blame me after the same manner, I shall make this short reply; that if I had thought it the most advisable to put Catiline to death, I would not have allowed that gladiator the use of one moment's life. For, if, in former days our greatest men, and most illustrious citizens, instead of sullying, have done honour to their memories by the destruction of Saturninus, the Gracchi, Flaccus, and many others, there is no ground to fear that by killing this parricide any envy would lie upon me with posterity. Yet, if the greatest was sure to befall me, it was always my persuasion, that envy acquired by virtue was really glory, not envy. But there are some of this very order, who do not either see

the dangers which hang over us, or else dissemble what they see; who, by the softness of their votes, cherish Catiline's hopes, and add strength to the conspiracy by not believing it; whose authority influences many, not only of the wicked but the weak; who, if I had punished this man as he deserved, would not have failed to charge me with acting cruelly and tyrannically.—*Cicero.*

gladiator, τὸν βίαιον ἄνδρα.
sully, say 'shame.'
parricide, μιαίφονος.
envy. § 106.
order, say βουλευτής.
softness, 'timidity.'

CLXI.

But some there are, Romans, who assert that I have driven Catiline into banishment. And indeed, could words compass it, I would not scruple to drive them into exile too. Catiline, to be sure, was so very timorous and modest, that he could not stand the words of the consul; but being ordered into banishment, immediately acquiesced and obeyed. Yesterday, when I ran so great a hazard of being murdered in my own house, I assembled the Senate in the temple of Jupiter Stator, and laid the whole affair before the conscript fathers. When Catiline came thither, did so much as one senator accost or salute him? In fine, did they regard him only as a desperate citizen, and not rather as an outrageous enemy? Nay, the consular senators quitted that part of the house where he sat, and left the whole bench clear to him. Here I, that violent consul, who by a single word drive citizens into banishment, demanded of Catiline, whether he had not been at the nocturnal meeting in the house of Marcus Lecca. And when he, the most audacious of men, struck dumb by self-conviction, returned no answer, I laid open the whole to the senate; acquainting them with the transactions of that night; where he had been, what was reserved for the next, and how he had settled the whole plan of the war.—*Cicero.*

compass, διαπράξασθαι.
modest, αἰδοῖος.
conscript fathers, 'senate' βουλευταί.
outrageous, 'accursed.'
consular, οἱ ὑπατεύσαντες.
bench, ἕδρα. *house*, βουλευτήριον.
self-conviction, say 'silent owing to what he was conscious of,' using σύνοιδα.

CLXII.

Dark and terrible, beyond any season within my remembrance of political affairs, was the day of their flight. Far darker, and

far more terrible, will be the day of their return. They will return in opposition to the whole British nation, united as it was never before united on any internal question; united as firmly as when the Armada was sailing up the channel; united as firmly as when Bonaparte pitched his camp on the cliffs of Boulogne. They will return pledged to defend evils which the people are resolved to destroy. They will return to a situation in which they can stand only by crushing and trampling down public opinion, and from which, if they fall, they may, in their fall, drag down with them the whole frame of society. Against such evils, should such evils appear to threaten the country, it will be our privilege and our duty to warn our gracious and beloved Sovereign. It will be our privilege and our duty to convey the wishes of a loyal people to the throne of a patriot king. Whatever prejudice or weakness may do elsewhere to ruin the empire, here, I trust, will not be wanting the wisdom, the virtue, and the energy that may save it.—*Macaulay.*

dark, not literal. § **181.**
united, *ὁμοφρονέω.*
internal, 'domestic.'
Armada . . . channel (interpret).
public opinion, sense.
frame of society, *πᾶσα ἡ πολιτεία.*
drag down, do it simpler.
privilege and duty, don't repeat.
prejudice, *οἱ ἀνόητοι.*
weakness, *οἱ φαῦλοι.*

(2.) PLATONIC.

CLXIII.

The historian also must have some military knowledge; he must be versed in arms, machines, and in the order of war; not one who has sat at home all his days and takes everything on trust. But, above all, let his mind be entirely at liberty; let him fear nobody and hope nothing, lest he act like a corrupt judge, who acquits or condemns with a view to his own interest; he must dread no great man nor even a whole nation; since he must think that none but fools will ever attribute the ill success of affairs to him who merely relates them. If they were conquered in a sea-fight, it is not the historian who sunk their ships; if they fled, he did not give them chase. If it were possible for him, by relating facts contrary to those which happened indeed, to set all right, it would have been a mighty easy matter

for Thucydides to have overturned the fortifications of Epipolæ with a dash of his pen, and to have sunk all Hermocrates' vessels; he might have made his countrymen sail all round Sicily and so conquer all Italy, just as Alcibiades designed it, but he can never persuade the fates to change what is past long since. It is his business to tell things as they really were.

versed, ἐπιστήμων.
order, τάξις.
takes on trust, 'trusts others.'
with a view to . . . interest, πρὸς τὸ ἑαυτῷ συμφέρον.
mighty easy. § 152.
dash of his pen, τῇ γραφίδι μόνον χρησάμενος.

CLXIV.

But I, as soon as Alcibiades was gone, for I was ashamed to speak before, turning to Socrates said to him, all but weeping: 'O Socrates, what cruel words are these which you have spoken? Are you not ashamed to talk thus contemptuously to one like me, even though he be younger and less cunning in argument than yourself? Knowing as you do how, when I might have grown rich in my native city of Rhodes, and marrying there, as my father purposed, a wealthy merchant's heiress, so have passed my life delicately, receiving the profits of many ships and warehouses, I yet preferred truth beyond riches, and leaving my father's house came to Athens in search of wisdom, dissipating my patrimony upon one sophist after another, listening greedily to Hippias and Polus and Gorgias and Protagoras, and last of all to you, hard-hearted man that you are. For from my youth I loved and longed after nothing so much as truth, whatsoever it may be; thinking nothing so noble as to know that which is right, and, knowing it, to do it.'—*Kingsley's Phaeton.*

when I might. § 164.
heiress, ἐπίκληρος.
warehouses, ἐργαστήριον.
beyond, 'instead of.'
dissipate, ἀναλίσκω.
patrimony, τὰ πατρῷα.

CLXV.

Besides these several advantages which rise from hope, there is another, which is none of the least, and that is, its great efficacy in preserving us from setting too high a value on present enjoyments. The saying of Cæsar is very well known. When

he had given away all his estate in gratuities amongst his friends, one of them asked what he had left for himself; to which that great man replied, Hope. His natural magnanimity hindered him from prizing what he was certainly possessed of, and turned all his thoughts upon something more valuable than he had in view. I question not but every reader will draw a moral from this story, and apply it to himself without my direction. The old story of Pandora's box (which many of the learned believe was formed among the heathens upon the tradition of the fall of man) shows us how deplorable a state they thought the present life without hope. To set forth the utmost condition of misery, they tell us that our forefather, according to the pagan theology, had a great vessel presented him by Pandora. Upon his lifting up the lid of it, says the fable, there flew out all the calamities and distempers incident to men, from which, till that time, they had been altogether exempt. Hope, who had been inclosed in the cup with so much bad company, instead of flying off with the rest, stuck so close to the lid of it, that it was shut down upon her.—*Addison.*

gratuities, δωρεαί.
magnanimity, use μεγαλόθυμος.
draw a moral .. *apply* (sense: use μαθεῖν).
fall (sense).
pagan theology, 'the priests of old.'
lifting lid, 'opening.'
lid, στόμα.

CLXVI.

"Look, I am ready!" said the emperor; "doesn't it fit well?" and then he turned once more to the looking-glass, as if he were carefully examining his new costume. The chamberlains who were to bear his train pretended to lift up something from the floor, and walked just as if they were holding a train in the air; they dared not let it appear that they could see nothing. So the emperor walked in procession under the splendid canopy, and all the crowd, in the street and at the windows, exclaimed, "Look, how incomparably beautiful the emperor's new clothes are! What a train he has! and how extremely well they fit." No one would allow it for a moment that he could see nothing at all, for then he must either be considered stupid or unfit for his office. None of the emperor's clothes had been such a success as these. "But he has nothing on!" cried a little child at last. "Just listen to this little innocent," said its father, and one whispered to another what the child had said. "But he has nothing on!" shouted

all the people at last. That struck the emperor, for it appeared to him that they were right; but he thought to himself, "I must go through with the procession now." And the chamberlains walked more stiffly than ever, and held up the train which was not there at all.—*Hans Andersen.*

fit, ἁρμόττω.
looking glass, ἔνοπτρον.
chamberlain, θεράπων.
train, σύρμα.
canopy, στέγασμα.
innocent, νήπιος.
whisper, ὑπεῖπον.
stiff, σεμνός.

CLXVII.

Sancho took it, and giving it to the other old man, "There," said he, "go your ways, and Heaven be with you, for now you are paid." "How so, my lord?" cried the old man; "do you judge this cane to be worth ten gold crowns?" "Certainly," said the Governor, "or else I am the greatest dunce in the world. And now you shall see whether I have not a headpiece fit to govern a whole kingdom upon a shift." This said, he ordered the cane to be broken in open court, which was no sooner done, than out dropped the ten crowns. All the spectators were amazed, and began to look on their Governor as a second Solomon. They asked him how he could conjecture that the ten crowns were in the cane? He told them that having observed how the defendant gave it to the plaintiff to hold while he took his oath, and then swore that he had truly returned him the money into his own hands, after which he took his cane again from the plaintiff: this considered, it came into his head that the money was lodged within the reed. From whence may be learned, that though sometimes those that govern are destitute of sense, yet it often pleases God to direct them in their judgment.

cane, κάλαμος.
crown, δαρεικός.
upon a shift, use δεῖ.
Solomon, Σόλων.

CLXVIII.

One of the strongest incitements to excel in such arts and accomplishments as are in the highest esteem among men, is the natural passion for glory which the mind of man has; which, though it may be faulty in the excess of it, ought by no means to be discouraged. The men whose characters have shone brightest among the ancient Romans appear to have been strongly animated by this passion. Cicero, whose learning and services to his country are so well known, was inflamed by it to

an extravagant degree, and warmly presses Lucceius, who was composing a history of those times, to be very particular and zealous in relating the story of his consulship; and to execute it speedily, that he might have the pleasure of enjoying in his lifetime some part of the honour which he foresaw would be paid to his memory. This was the ambition of a great mind; but he is faulty in the degree of it, and cannot refrain from soliciting the historian upon this occasion to neglect the strict laws of history, and in praising him, even to exceed the strict bounds of truth. The younger Pliny appears to have had the same passion for fame, but accompanied with greater chasteness and modesty.—*Addison.*

accomplishment, ἐπιστήμη.
excess, ὑπερβολή.
extravagant. § 152.
composing history, συγγράφειν τὰ τότε.
zealous, σπουδάζω.
chasteness, σωφροσύνη.

CLXIX.

It was never doubted but a war upon pirates may be lawfully made by any nation though not infested or violated by them. Is it because they have not *certas sedes* or *lares?* In the piratical war, which was achieved by Pompey y^e Great, and was his truest and greatest glory, the pirates had some cities, sundry ports, and a great part of the province of Cilicia; and the pirates now being have a receptacle and mansion in Algiers. Beasts are not the less savage because they have dens. Is it because the danger hovers like a cloud, that a man cannot tell where it will fall; and so it is every man's case? The reason is good, but it is not all, nor that which is most alleged: for the true received reason is that pirates are *communes humani generis hostes,* whom all nations are to prosecute, not so much on the right of their own fears as upon the band of human society. For as there are formal and written leagues, respective to certain enemies; so is there a natural and tacit confederation amongst all men against the common enemy of human society. So as there needs no intimation or denunciation of the war, there needs no request from the nation grieved; but all these formalities the laws of nature supplies in the case of pirates.—*Bacon.*

pirate, λῃστής.
infest, say 'dwell among.'
port, ἐμπόριον.
mansion, ἕδρα.
den, ἰλεός.
formal, νόμῳ.
natural, φύσει.
confederation, ξυνωμοσία.

CLXX.

Phil. Since then we do not agree, let us see how we may best discuss this. You say that the rule is for the benefit of the ruler, eh?

Ar. Certainly.

Phil. Even if the ruler is bad?

Ar. Yes.

Phil. And even then the ruled would do right to obey?

Ar. Yes, for his power is divine.

Phil. Then the many would be injured for the sake of the one bad man, while he alone would be profited, and that too with the gods for his friends?

Ar. Certainly, his power being given him by the gods.

Phil. But look at it in this light. Can the gods, being good, desire that the one bad man should injure the many, whether good or bad, and do it with impunity?

Ar. No, for if he has sinned, he will be punished, whatever his offence.

Phil. Yet if the gods forbid resistance, they must desire the many to be injured?

Ar. Perhaps.

Phil. Then the gods, being good, desire evil to the good—for some of the many are good—and that is absurd?

Ar. It seems so.

for the benefit of, ξύμφορος.
and that too, καὶ ταῦτα.
impunity, use χαίρειν.
for questions, see § **184**.

CLXXI.

Menippus the philosopher was a second time taken up into heaven by Jupiter, when for his entertainment he lifted up a trap door that was placed by his footstool. At its rising, there issued through it such a din of cries as astonished the philosopher. Upon his asking what they meant, Jupiter told him they were the prayers that were sent up to him from the earth. Menippus, amidst the confusion of voices, which was so great that nothing less than the ear of Jove could distinguish them, heard the words riches, honour, and long life repeated in several different tones and languages. When the first hubbub of sounds was over, the trap door being left open, the voices came up more separate and distinct. The first prayer was a very odd one; it came from

Athens, and desired Jupiter to increase the wisdom and the beard of his humble supplicant. Menippus knew it by the voice to be the prayer of his friend Lycander the philosopher.

trap door, θυρίς.
footstool, θρῆνυς.
tone, φωνή.
hubbub, θόρυβος.
separate, χωρὶς, διακεκριμένος.

CLXXII.

This was succeeded by the petition of one who had just laden a ship, and promised Jupiter, if he took care of it, and returned it home again full of riches, he would make him an offering of a silver cup. Jupiter thanked him for nothing; and bending down his ear more attentively than ordinary, heard a voice complaining to him of the cruelty of an Ephesian widow, and begging him to breed compassion in her heart. "This," says Jupiter, "is a very honest fellow; I have received a great deal of incense from him; I will not be so cruel to him as to hear his prayers." He was then interrupted with a whole volley of vows, which were made for the health of a tyrannical prince by his subjects, who prayed for him in his presence. Menippus was surprised, after having listened to prayers offered up with so much ardour and devotion, to hear low whispers from the same assembly, expostulating with Jove for suffering such a tyrant to live, and asking him how his thunder could lie idle? Jupiter was so offended with these prevaricating rascals that he took down the first vows and puffed away the last.—*Addison.*

lade, γεμίζω.
thanked for nothing, change phrase.
incense, θυμιάματα.
volley, leave the metaphor.
ardour, use λιπαρής, γλισχρός.
whisper, ψιθυρίσματα.
prevaricate, ψεύδεσθαι.
puff away, ἀποφυσάω.

CLXXIII.

Not that I tax or blame the morigeration or application of learned men to men in fortune. For the answer was good that Diogenes made to one that asked him in mockery, "How it came to pass that philosophers were the followers of rich men, not rich men of philosophers?" He answered soberly and yet sharply, "Because the one sort knew what they had need of, the other did not." And of the like nature was the answer which Antippus made, when, having a petition to Dionysius, and no

ear given to him, he fell down at his feet; whereupon Dionysius staid, and gave him the hearing, and granted it; and afterward some person, tender on the behalf of philosophy, reproved Antippus that he would offer the profession of philosophy such an indignity as for a private suit to fall at a tyrant's feet.—*Bacon.*

morigeration, use θωπεύω. *ear given*, τυγχάνειν λόγου.
mockery, σκώπτειν or ἐγγελᾷν. *tender*, σπουδάζω.

CLXXIV.

Phil. You acknowledge then that you cannot conceive how any one sensible thing should exist otherwise than in a mind?

Hyl. I do.

Phil. And yet you will earnestly contend for the truth of that which you cannot so much as conceive?

Hyl. I profess I know not what to think, but still there are some scruples remain with me. Is it not certain I see things at a distance? Do we not perceive the stars and moon, for example, to be a great way off? Is not this, I say, manifest to the senses?

Phil. Do you not in a dream, too, perceive those or the like objects?

Hyl. I do.

Phil. And have they not all the same appearance of being distant?

Hyl. They have.

Phil. But you do not thence conclude the apparitions in a dream to be without the mind?

Hyl. By no means.

Phil. You ought not therefore to conclude that sensible objects are without the mind, from their appearance or manner wherein they are perceived?

Hyl. I acknowledge it.—*Berkeley.*

sensible, αἰσθητός. *scruples*, use ἐμποδών.
I do. For these replies see § **183**. *is it not.* § **184**.
conceive, ὑπολαβεῖν.

CLXXV.

Solon. Let me put to you a few questions near to the point; you will answer them, I am confident, easily and affably. Have

you not, Pisistratus, felt yourself the happier, when in the fulness of your heart you have made a large offering to the gods?

Pis. Solon, I am not impious. I have made many such offerings to them, and have always been the happier.

Solon. Did they need your sacrifice?

Pis. They need nothing from us mortals, but I was happy in the performance of what I have been taught is my duty.

Solon. Piously, virtuously, and reasonably said, my friend. The gods did not indeed want your sacrifice. They who gave you everything can want nothing. The Athenians do want a sacrifice from you; they have an urgent necessity for something —the necessity of that very thing which you have taken from them, and which it can cost you nothing to replace. You have always been happier, you confess, in giving to the gods what you could have yourself used in your own house; believe me, you will not be less so in giving back to your fellow-citizens what you have taken out of theirs, and what you very well know they will seize when they can, together with your property and your life.

near to point, πρὸς λόγον.
affably, εὐπροσηγόρως.

what you could have used. § **164.**

LISTS.

PRONOUNS, Etc.

These are given in the grammars, but experience leads me to think that a short list, clearly showing their meanings and usages, will prevent mistakes.

(1).—Article, ὁ, ἡ, τό, 'the.'

Use: used with *substantives,* as ὁ ἀγαθὸς ἀνήρ:

Or other words in place of substantives:

- *adjectives,* as οἱ ἀγαθοί, 'good men;' τὰ ἄδικα, 'injustice,' § 101.
- *participles,* as τὸ συμφέρον, 'expediency, § 101.
- *adverbs,* as οἱ πάλαι, 'our forefathers;' τὰ ἐντεῦθεν, 'subsequent events.'
- *infinitive clauses,* as τὸ ἐμὲ ταῦτα ποιεῖν, 'the fact of my doing this.' § 39.
- *preposition clauses,* as οἱ ἐκ τῆς πόλεως, 'the people from the city.'

Order: If the adjective is *epithet,* the article must come before it:

'The good man' is ὁ ἀγαθὸς ἀνὴρ, or ὁ ἀνὴρ ὁ ἀγαθός.

If the adjective is *predicate,* it has no article; but only the subject has one:

'The man is good' = ἀγαθὸς ὁ ἀνὴρ, or ὁ ἀνὴρ ἀγαθός.

So with the *tertiary predicate:*

'Great was the suspicion you raised in me' = πολλὴν τὴν ὑποψίαν ἐμοὶ πάρεσχες.

Words like *μέσος, ἄκρος* (adj. of position), are used predicatively, thus:

'Through the midst of the city' = *διὰ μέσης τῆς πόλεως.*

'On the top of the hill' = *ἐπ' ἄκρῳ τῷ ὄρει.*

(2).—PRONOUNS [for personal pronouns, I, thou, we, etc., see grammar.]

'*This*,' *οὗτος, ὅδε* [if used with substantives, the subst. must have the *article*, as *οὗτος ὁ ἀνὴρ*, or *ὁ ἀνὴρ οὗτος*, 'this man' (not *ὁ οὗτος*, ever). *ὅδε* used for 'the following,' as *ἔλεξε τάδε*, 'he spoke as follows.' Otherwise its use is confined to dialogue, plays, and speeches in the first person].

'*That*,' *ἐκεῖνος* [with subst. always *requiring the article*].

'*Other*,' *ἄλλος, ἕτερος* [*οἱ ἄλλοι*, 'the rest;' so *οἱ ἕτεροι*. *ὁ ἕτερος* = 'the other,' of two].

'*Himself*,' *αὐτός* [in the *nom. αὐτός always* means 'self.'

Also when used with another pronoun or subst., as *ἡμεῖς αὐτοὶ*, 'we ourselves;' *αὐτοὶ οὗτοι*, 'these men themselves;' *αὐτὸν τὸν βασιλέα*, 'the king himself.'

Also when it is emphatic in position, as *αὐτῶν αἰτούντων ἀπῆλθον*, 'I went away at the request of the men themselves.'

Otherwise, in oblique cases, *αὐτοῦ, αὐτῷ*, etc., mean simply 'him' (her, it)].

[reflexive], *ἑαυτοῦ*, and occasionally *οὗ*; in plural *σφεῖς* and *ἑαυτῶν*.

Examples:

'He killed himself.'

ἀπέκτεινεν ἑαυτόν.

'The Athenians said it was no business of theirs.'

οἱ Ἀθηναῖοι οὐδέν σφισιν ἔφασαν προσήκειν.

'*He*' [*she, it*], (1) ἐκεῖνος (if emphatic).
(2) omitted (if nom. and unemphatic).
(3) ὁ μὲν, ὁ μὲν οὖν, ὁ δὲ (at the beginning of sentences.)
(4) *In oblique cases*, use αὐτοῦ, etc.

'*The same*,' ὁ αὐτὸς.

'*Such*,' τοιοῦτος, τοιόσδε [τοιόσδε used like ὅδε. ἔλεξε τοιάδε, 'he spoke as follows;' ἐμηχανᾶτο τοιόνδε τι, 'he had recourse to the following device'].

'*So great*,' '*so many*,' τοσοῦτος, τοσόσδε [τοσόσδε = 'so great as *this*,' and so used (like τοιόσδε) when you are *going to enumerate*, or when you are speaking (and pointing, if I may use the phrase)].

'*So old*,' '*so big*,' τηλικοῦτος and τηλικόσδε [with the same limitation of use].

'*Any, some*,' τις.

[τις always used with εἰ, for 'if there is any one.']
If there is a stress on *some*, use ἔστιν ὅς.

Thus:

'They sent . . . , as some of the cities offered.'
ἔπεμψαν, ἔστιν ὧν πόλεων ἐπαγγελλομένων.—THUC. 6. 88.

'*Any whatever*,' ὁστισοῦν [*e.g.*, 'I would suffer *anything*, πάσχοιμι ἂν ὁτιοῦν. 'I will not do it, not even if *anything* happens' (*i.e.*, in *no* case), οὐδ' ἐὰν ὁτιοῦν γένηται δράσω].

'*Who*' (Interrog.), τίς. (Indirect), ὅστις, or often τίς. (Relative), ὅς, or ὅστις. [ὅστις used especially in relative sentences *assigning reasons*, as:
'We are badly treated in being forced to serve.'
δεινὰ πάσχομεν οἵτινες ἀνάγκῃ στρατευόμεθα.]

'*Which*' (of two)? πότερος (Indirect), ὁπότερος.
[So πόσος, ὅποσος, ὅσος, Interrog., Indirect, and

Rel. = 'how great.' ποῖος, ὁποῖος, οἷος, Interrog., Indirect, and Rel. = 'of what sort.' πηλίκος, ὁπηλίκος, ἡλίκος, Interrog., Indirect, and Rel. = 'how old,' or 'how big.'

In direct questions, the first used.

In indirect questions, the second (or first) used.

In relative clauses, the third (or second) used.

In exclamations, the third used.]

'*Each,*' ἕκαστος [of any number], πᾶς τις.
ἑκάτερος [of two].

'*Some . . . others,*' οἱ μέν . . . οἱ δέ.
ἄλλοι . . . ἄλλοι.

[Notice the idiom: 'some do one thing, some another,' ἄλλοι ἄλλα δρῶσι; 'some fled one way, some another,' ἄλλοι ἄλλῃ ἔφυγον.]

'*None, nobody,*' οὐδείς (οὔτις, rarely). [μηδείς if necessary, see § 115, *sqq.*].

[If very emphatic 'no single one,' divide the words, οὐδὲ εἷς, chiefly in rhetoric.]

'*Neither,*' οὐδέτερος [μηδ- if necessary].

[Notice this idiom: with some prepositions it is common to *divide* the words, putting the preposition between, as:

'They said they sided with neither party.'
οὐδὲ μεθ' ἑτέρων ἔφασαν εἶναι.

'He denied that he agreed with him on either ground.'
ἠρνεῖτο μηδὲ καθ' ἕτερα πείθεσθαι αὐτῷ.]

'*All,*' '*every,*' πᾶς, ἅπας, σύμπας, πᾶς τις.

[With or without the article: as πάντες ἄνθρωποι, 'all persons;' πάντες οἱ ἄνδρες, 'all the men;' πᾶσα πόλις, 'every city;' πᾶσα ἡ πόλις, or ἡ πᾶσα πόλις, 'the whole city'].

'*Each other,*' ἀλλήλων [not wanted in nom.].

LIST OF CONJUNCTIONS AND PARTICLES.

It seems desirable to give a list both of *conjunctions* and of *particles*. In different grammars these two words are used differently, and therefore it is best to draw, at once, this clear and fundamental distinction between the two, as used in this book, that:

Conjunctions make a clause dependent, not principal;

Particles have no influence at all over the grammatical character of the clause.

Thus:

When, since, lest, provided that... are conjunctions.
At least, yet, but, nay rather... are particles.

CONJUNCTIONS.

It is not difficult to learn the ordinary uses of the conjunctions: a great many of them correspond closely to the uses of similar conjunctions in English; and where the usage differs, it depends on clear principles which can be readily apprehended.

A good deal of the necessary information on this head has been already given in the 'Notes on Constructions' above. But since it is so imperatively necessary, in the simplest form of composition, that the conjunctions should be understood completely, I have thought it better to give here an alphabetical list of them, with references to the 'Notes on Constructions,' and any additional explanations and illustrations that seemed to be required.

In this way, it is hoped, the learner, who is doubtful about any point connected with the use of conjunctions, will be able to find what he wants at once, without having to hunt through several pages.

LIST OF CONJUNCTIONS.

After that [Temporal, § 67–§ 70], ἐπεὶ, ἐπειδὴ (indic.).

Although [Concessive, § 94], καίπερ (partic.), κἂν (subj.).

As [Causal, § 92, § 93], ἐπεὶ, ἐπειδή, ὡς (indic.).
 „ [Temporal, § 67–§ 70], ὅτε, ἐν ᾧ, ὡς (indic.).
 „ [Comparative], ὡς, ὥσπερ.

As far as [Limitative], ὅσα γε κατὰ (acc.) ἕνεκα (gen.), ὡς ἐκ (gen.).

e.g.:

'As far as concerns this war.'
ὅσα γε κατὰ τὸν πόλεμον τόνδε.—THUC. 4. 48.

'As far as concerns me.'
ἐμοῦ γε ἕνεκα.—DEM.

'As far as possible under the circumstances.'
ὡς ἐκ τῶν ὑπαρχόντων.—THUC. 1. 8.

'As far as you can with your present means.'
ὡς ἐκ τῶν παρόντων.

As—as possible . . . ὡς (with superlatives), sometimes δύναμαι.

'As fast as possible.'
ὡς τάχιστα, or ὡς ἐδύνατο τάχιστα.

(The verb may be indefinite, naturally.)

As soon as [Temporal, § 71], ἐπεὶ, ὡς, etc. (indic.).

As soon as ever [Temporal, § 71], ἐπεὶ τάχιστα, or ἐπειδὴ τάχιστα (ind.).

As though [Comparative], ὡς or ὥσπερ (partic.).

Because [Causal, § 92], διότι, ἐπεὶ, ὅτι, ἐπειδή, ὡς (indic.).

Before that [Temporal, § 76], πρότερον—πρίν, πρίν (indic., inf., opt.).

Except [properly a preposition in English, only it may be employed with 'that,' and so is often used where in Greek a limitative conjunction is employed, and thus classed here with conjunctions,] ὅσα μὴ, ὅτι μὴ.

'They must guard the island, except that they must not disembark.'

φυλάσσειν δεῖ τὴν νῆσον, ὅσα μὴ ἀποβαίνοντας . . .—THUC. 4. 16.

'There was no spring, except one.'
οὐκ ἦν κρήνη ὅτι μὴ μία.—THUC. 4. 26.

[Here it is practically a preposition = πλὴν μιᾶς.]

If [Conditional, § 14], εἰ (ind., opt.); ἐὰν (subj.).
In hope that, often εἴ πως, ἐάν πως.

'They stopped the battle, in hopes that they might be cowed.'

ἔπαυσαν τὴν μάχην, εἴ πως ἐπικλασθεῖεν τῇ γνώμῃ.—THUC. 4. 37.

In order that [Final, § 2–§ 9], ἵνα, ὡς, ὅπως (subj., opt.): with ὡς and ὅπως, ἂν may be added in primary time.

Lest [after 'fearing'] μὴ (ὅπως μὴ) (subj. and opt., and sometimes ind.), § 192.

Lest [= in order that not]. ἵνα μὴ, ὅπως μὴ, ὡς μὴ, and more rarely μή. (Subj. and opt., and sometimes ind.) [After verbs of 'precaution,' § 8] (fut. indic.), ὅπως μὴ and ὅπως..

Notwithstanding that [see although].

There is, however, one neat Greek usage, *οὐχ ὅτι*, for 'notwithstanding that;' as in this instance:

οὐκ οἶμαί σε βούλεσθαι καλεῖν, οὐχ ὅτι οὕτως εἶπες.—Gorg. § 450, E.

'I don't suppose you mean to call it so, *notwithstanding tha* you said so.'

On condition that [Consec., § 62], *ἐφ' ᾧ* or *ἐφ' ᾧτε* (inf. ana fut. ind.). Also, § 56, *ὥστε*.

Provided that [see 'if'], or it may be done with *ὅσα μὴ* sometimes [see 'except'].

Since [= 'because,' Causal, § 91–§ 93], (see *because*). [= 'From the time that,' Temporal, § 73.] *ἐξ οὗ, ὡς* (indic.).

So far from [Misc. Idioms, § 188, § 189], *οὐχ ὅπως, μὴ ὅπως, μὴ ὅτι.*

So that [Consec., § 49–§ 55], *ὥστε* (indic. and infin.).

That. (1) After *saying* verbs [§ 23], *ὡς, ὅτι* (opt. and indic.). [Oratio Obliq., § 23.] Or, acc. and inf.

(2) After 'so,' 'so many,' 'such,' etc. *ὥστε* (ind. and imp.). [Consec., § 50.]

(3) After words of *Precaution* [§ 8, § 9], *ὅπως* (with fut. indic.).

(4) After verbs of *Fearing* [§ 2–§ 9 and § 192], *μὴ* (*ὅπως μὴ*), (subj., opt., ind.).

(5) After verbs of *Perception* [§ 26], (participle and acc.).

(6) After verbs of *Swearing*, or *strong assertion*, *ἦ μὴν* (with acc., inf.).

(7) After verbs of *Asking* [§ 45], inf. or acc. inf.

Until [Temporal, § 86], *ἕως, μέχρι, μέχρι οὗ, ἔστε* (subj., opt., ind.).

When [Temporal, § 66, *sqq.*], ὡς, ὅτε, ἐπεί, ἐπειδή (subj., opt., ind.), (also compounded with ἄν, see '*whenever*').

Whenever [Indefinite, § 20), ὅταν, ἐπήν, ἐπειδὰν with subj., or without ἂν and opt.

Whereas in Greek is usually rendered by another principal clause, the two being mutually connected by μὲν . . . δέ.

Thus:

'It is a shame that I should have endured the labour whereas you will not even endure the recital.'

αἰσχρόν εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μηδὲ τοὺς λόγους ἀνέξεσθε.

Whether [after asking verbs, § 42], εἰ, εἴτε (ind., opt.).

Whilst [Temporal, § 74], ἐν ᾧ, ἐν ὅσῳ, ἕως, μέχρι.

Particles.

The things to notice about particles are:

(1) It requires a long careful study of Greek to use them instinctively right: each year of reading makes one more and more familiar with them, but to attain perfect familiarity requires many years.

(2) *Conversation* brings out particles most richly: therefore Plato and the Dramatists are the storehouses.

(3) It is often misleading to have one English word for each Greek one, and rigidly to adhere to it. The freer range one has in translation, provided accuracy be studied, the more correctly one will use particles in composition.

(4) When you have got your particle from this list, look it out in the dictionary to *see how the Greeks used it.*

LIST OF PARTICLES.

Those marked † cannot come first in the sentence.

After all, ἄρα.

Also, καὶ (after an enumeration, or more emphatic), καὶ δὴ καί.

And, καὶ; † δέ often (at the beginning of sentence).

And again, καὶ μὴν καί.

And then, εἶτα δέ.

And yet, καίτοι.

Anyhow (resumptive: = 'however that may be'), † δ' οὖν.

At least, / *At any rate*, } γε, † γοῦν.

But, ἀλλά.

But indeed, ἀλλά μήν.

But still, ὅμως δὲ, ἀλλ' ὅμως.

By the bye, καὶ μήν; sometimes καὶ δή.

Come now, ἄγε δή, φέρε δή.

Either . . . or, ἤ . . ἤ.

Especially, ἄλλως τε καί.

Even, καί.

——, *not even*, οὐδέ.

For, † γάρ (καὶ γάρ and ἀλλὰ γάρ are found at the beginning of sentences, where we should usually simply say 'for' and 'but').

However, † μέντοι.

Indeed, † μέν: with δέ to follow.

Much less, μή τί γε δή (or with elliptical conjunctions, μὴ ὅτι, οὐχ ὅπως, etc., § 188).

Nay rather, † μὲν οὖν.

Neither . . . nor, οὔτε . . . οὔτε.

Nevertheless, καίτοι, οὐ μὴν ἀλλά.

No [see Idioms, Miscellaneous, § 183].

Nor, οὐδὲ, [unless after οὔτε; see *neither*].

Not, οὐ, or μή [see negatives, § 115].
Not even, οὐδέ.
No, nor [emphatic], οὐ μὴν οὐδέ.
No more ('no more do I'), οὐδέ.
Not but what, οὐ μὴν ἀλλά (generally at beginning of new sentence).

Thus:
'I will not save you: not but what I will try.'
οὐ σώσω σε. οὐ μὴν ἀλλὰ πειράσομαί γε.

Now then, ἄγε δή.
Of course, † δή. ὡς εἰκός.

[δή, from the liveliness of the Greeks, is often used where we should use no particle at all: it sometimes corresponds to 'of course,' 'you see,' 'you know,' 'then,' 'there'; sometimes to a wink or twinkle of the eye. The only way thoroughly to understand δή, is to watch for it in Greek, and collate instances.]

Pray ('pray why did you —'), † δῆτα, or † δή.
So, † οὖν, † τοίνυν: even ὥστε [see Connection, § 139.]
Still, ὅμως.
Still in spite of all, οὐ μὴν ἀλλά [see 'not but what'].
Then, † οὖν, † τοίνυν, διὰ τοῦτο, τοιγαροῦν.
Then again, εἶτα δέ.
There, καὶ δή, (see *Well*).
There now, ἰδού, τοῦτ' ἐκεῖνο.
Therefore [see *then*].
Well, καὶ δή. ('Do it. Well, I am doing it.' δρᾶ τοῦτο. καὶ δὴ δρῶ.)
Well then, ἀλλά, ἀλλ'οὖν.
Wherefore, διὸ, or δι' ὅ, ἀνθ' ὧν [see *then*].
Why ('Why, how do you know?'), † γάρ.
Yes [see Idioms, § 183].
Yet, καίτοι, ὅμως.
You see, δὴ [see 'of course'].

LIST OF PREPOSITIONS.

a. accusative; *d.* dative; *g.* genitive.

About (round), περί, *a.*; ἀμφί, *a.*
„ (nearly), *adv.* μάλιστα, ὡς, ἐς.
„ (concerning), περί, *g.*
Above, ὑπέρ, *g.*
According to, κατά, *a.*
Across, πέραν, *g.*; διά, *g.*
After, μετά, *a.*
— (to get), ἐπί, *a.*
— interval of, διά, *g.*
Against, κατά, *g.* (charge, speak-,)
— (opposed to), ἀντί, *g.*
— (motion), ἐπί, *a.*; πρός, *a.*
— (rest), ἐπί, *d.*; παρά, *d.*
— will of, βίᾳ, *g.*
— (contrary to, *e.g.* laws, etc.), παρά, *a.*
Along, ἀνά, *a.*; κατά, *a.*; παρά, *a.*
Among, ἐν, *d.*
Around, περί, *a.*; ἀμφί, *a.*
As to, περί, *g.*; κατά, *a.*
As far as, μέχρι, *g.*
At (place), κατά, *a.*; ἐν, *d.*†
— (a post), ἐπί, *d.*

Before, πρό, *g.*
— (oaths), πρός, *g.*
— (court), παρά, *d.*
— (motion), παρά, *a.*
Behind, ὄπισθεν, *g.*
Below, Beneath } ὑπό, *g.*, *d.*
— (motion), ὑπό, *a.*
Beside, παρά, *d.*
— (the question, etc.), παρά, *a.*
Besides, πρός, *d.*
— (not counting), χωρίς, *g.*; ἐκτός, *g.*
Between, μεταξύ, *g.*
Beyond, πέρα, *g.*; ἐκτός, *g.*
— (power, etc.), ὑπέρ, *a.*
By (agent), ὑπό, *g.*
— (cause), *d.* simply.
— (difference), παρά, *a.*
— (in oaths), πρός, *g.*
— itself, ἐφ' ἑαυτοῦ.
— means of, διά, *g.*
— (near), παρά, *d.*
— side of, παρά, *d.*
— (seize by), *g.* simply.

Concerning, περί, *g.*

During, *a.* simply.
— day, μεθ' ἡμέραν.

Except, χωρίς, *g.*; ἐκτός, *g.*; πλήν, *g.*

For (benefit of), *d.* simply.
— (come, send-) ἐπί, *a.*
— (price), *g.* only.
— sake of, χάριν, *g.*; ἕνεκα διά, *a.*
— (time), *a.* simply.
— (considering), ὡς.*
From, ἀπό, ἐκ, *g.*
— (after 'prevent'), μή, etc.
— apart-, χωρίς, *g.*
— (transferred-,) παρά, *g.*
— (motives), ὑπό, *g.*

In, ἐν, *d.*
— accordance with, κατά, *a.*

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* Thus: 'Cities numerous for one island.'
πόλεις ὡς ἐν μιᾷ νήσῳ πολλαί.—Thuc. 6. 20.

† In certain names of towns, as Ἀθήνησι, Θήβησιν, an old locative form was employed to express *at*.

LIST OF PREPOSITIONS—*Continued.*

In case of, **ἐπί**, *g.*
— comparison with, **πρός**, *a.*; **παρά**, *a.*
— consequence of, **διά**, *a.*
— favour of, **πρός**, *g.*
— hopes of (**εἰ**, opt. or final conj.)
— light of, **ἐν μέρει**, *g.*
— manner of (**ὡς**).
— matter of, **περί**, *g.*; **κατά**, *a.*
— place of, **ἀντί**, *g.*
— power of, **ἐπί**, *d.*
— proportion to, **κατα**, *a.*
— respect of, **περί**, *g.*
— (space of time) *g.* only, or **ἐντὸς**, *g.*
— spite of, **βίᾳ**, *g.*
— stead of, **ἀντί**, *g.*
— time of, **ἐπί**, *g.*
— (turn) **ἀνὰ** (**μέρος**).
— view of, **ἐπί**, d.
Inside, **ἔσω**, *g.*; **ἔσωθεν**, *g.*
Into, **εἰς**, *a.*

Of, *g.* simply.
Off, **ἐκ**, *g.*; **ἀπό**, *g.*
On, **ἐπί**, *d.* [on the left, **ἐξ ἀριστερᾶς**].
— account of, **διά**, *a.*
— basis of, **κατά**, *a.*
— behalf of, **ὑπέρ**, *g.*
— side of, **παρά**, *d.*; **πρός**, *g.*
— strength of, **κατά**, *a.*
— condition of, **ἐπί**, *d.*
Opposite, **ἐναντίον**, *g.*
Out of, **ἐκ**, *g.*
— (kindness, etc.), *d.* simply, or **ὑπό**, *g.*
Outside, **ἐκτός**, *g.*
Over, **ὑπέρ**, *g.*
— against, **ἀντί**, *g.*; **ἐναντίον**, *g.*
— extending-, **ἐπί**, *a.*
Past, **παρά**, *a.*

Round, **ἀμφί**, *a.*; **περί**, *a.*

Through, **διά**, *g.*
— (owing to), **διά**, *a.*
— —, (qualities), **ὑπό**, *g.* or *d.* simply.
To (motion), **πρός**, *a.*; **εἰς**, *a.*; **ἐπί**, *a.*
— — (people), **ὡς**, *a.*
— contrary-, **παρά**, *a.*
— owing-, **διά**, *a.*
— up-, **μέχρι**, *g.*
Towards, **ἐπί**, *g.*; **πρός**, *a.*

Under, **ὑπό**, *g.*, *d.*
— (motion), **ὑπό**, *a.*
Up, **ἀνά**, *a.*
— to, **μέχρι**, *g.*
Upon, **ἐπί**, *g.*, *d.*
— (this), **ἐκ** (**τούτου**).

With, **σύν**, *d.*; **μετά**, *g.*
— (in house, presence of) **παρά**, *a.*
— (instrument), *d.* simply.
— (qualities), [adverbs].
— reference to } **περί**, *a.*
— respect to }
— view to, **ἐπί**, *d.*

SCHEME OF GREEK SUBJUNCTIVE AND OPTATIVE.

[*Where Indic. is used in Primary, it is spaced for clearness.*]

NEAR OR PRIMARY.	REMOTE OR HISTORIC.
1. WISH, COMMAND. *μάθωμεν*, 'let us learn.' *μὴ μάθῃς*, 'don't . . .' § 124.	*μάθοιμεν*, 'O that we might . .!' *μὴ μάθοι*, 'may he not . .!'
2. FINAL (Purpose). § 2, § 3. *δρῶ ἵνα μάθῃς*, . . that you *may* . . .	*ἔδρασα ἵνα μάθοις*, . . that you *might* . . . (Vivid, *μάθῃς*.)
(Fear). § 192. *δέδοικα μὴ μάθῃς*.	*ἔδεισα μὴ μάθοις*, " (Vivid, *μάθῃς*.)
(Precaution: with *Fut.*). § 8. *σκόπει ὅπως ἔσει*, 'see that you are.'	*ἐσκόπουν ὅπως ἔσοιτο* . . that he should be . . . (Vivid, *ἔσται*.)
3 DELIBERATIVE. § 10. (Direct), *τί μάθω*; what must I . . . ? (Indirect), *οὐκ ἔχω ὅ,τι μάθω*.	*οὐκ εἶχον ὅ,τι μάθοιμι*. (Vivid, *μάθω*.)
4. CONDITIONAL. § 14. *ἐὰν μάθω, εἴσομαι*, 'if I learn, I shall . . .'	*εἰ μάθοιμι, εἰδείην ἄν* '. . . learned . . should . . . .' (Vivid, § 18.)
5. INDEFINITE. § 20. *ὅ,τι ἂν μάθω, δράσω*, 'whatever I learn . . .'	*ὅτι μάθοιμι, ἔδρασα* '. . . learned . . . did.' (Vivid, § 22.)
6. ORATIO OBLIQUA. (*a*) Statement: (1) Main clause. § 30. *λέγω ὅτι ἔστι*. 'I say it is.'	*ἔλεγον ὅτι εἴη*, '. . said . . was.' (Vivid, *ἔστι*.)
(2) Dependent. § 33. *λέγω ὅτι δρᾷ ἃ δύναται*. 'I say he *does* what he *can*.'	*ἔλεγον ὅτι δρῴη ἃ δύναιτο* . 'did . . . could . . .' (Vivid, *δρᾷ* . . *δύναται*.)
(*b*) Question. § 42. *ἐρωτῶ τίς ἐστί* (or *ὅστις*). 'I ask who he . . .'	*ἠρώτων τίς, ὅστις εἴη*, '. . asked . . . was . . .' (Vivid, *στί*.)

INDEX OF MOODS EMPLOYED IN

P. = PRIMARY. H. = HISTORIC.

		Mood.	Neg.
I.	WISH, command, etc.		
	Hortative	1. Subjunctive	μή
	Command	Imperative, Subj.	μή
	Wish	Optative	μή
II.	FINAL.		
	*Purpose	Subj. P., Opt. H.	μή
	Fear, fact	Indic.	οὐ
	* „ contingency	Subj. P., Opt. H.	οὐ
	*Precaution	Fut. Ind. P., Fut. Opt. P. ..	μή
III.	DELIBERATIVE, direct.. ..	Subj.	μή
	* „ indirect ..	Subj. P., Opt. H.	μή
IV.	CONDITIONAL.		
	(1) Fact	(Prot.) Ind., (Apod.), Ind. ..	μή, οὐ
	(2) Contingency, near ..	„ Subj., „ Ind. ..	μή, οὐ
	„ remote	„ Opt., „ Opt. ..	μή, οὐ
	„ past ..	„ Ind., „ Ind. ..	μή, οὐ
V.	*INDEFINITE	Subj. P., Opt. P.	μή
VI.	ORATIO OBLIQUA.		
	(1) Statement, main clause ..	Acc. and Inf.	οὐ
	„ „	Acc. and Part.	οὐ
	* „ „	Indic. P., Opt. H.	οὐ
	* „ dependent ..	Opt. H.	οὐ
	(2) *Question	Ind. P., Opt. H.	οὐ
	(3) Petition	Inf., or Acc. and Inf.	μή
VII.	CONSECUTIVE, actual ..	Verb unchanged	οὐ
	„ natural	Acc. and Inf.	μή
	„ with οἷος, ὅσος ..	Inf.	μή
	„ with ἐφ' ᾧ τε *..	.. ..	..
VIII.	LIMITATIVE	Inf., or Acc. Inf.	..
IX.	TEMPORAL.		
	When, since, whilst, after ..	Indic.	οὐ
	*Until .. indefinite	Subj. P., Opt. H.	μή
	„ definite	Indic.	οὐ
	*Before, πρίν, indefinite ..	Subj. P., Opt. H.	μή
	„ definite, positive ..	Acc. Inf.	μή
	„ „ neg. ..	Indic.	οὐ
X.	CAUSAL	Indic.	οὐ
XI.	CONCESSIVE.		
	Even if	.. ..	μή
	καίπερ	Participle	οὐ

In those marked * the vivid construction can be employed; it consists simply

VARIOUS KINDS OF SENTENCES.

P. = Primary. H. = Historic.

Sect.	Remarks.
§ 124	Subj. only neg., and only aor., otherwise use imper. If wishing clause oblique, always inf., see § **45**.
§ 2	Conjunctions ἵνα, ὡς, ὅπως.
§ 192	the *conjunction* is μή (or ὅπως μή with fut.), hence the *negative* used
§ 192	is οὐ.
§ 8	Conjunction ὅπως.
§ 10	
§ 10	
§ 14	μή neg. in Prot., οὐ neg. in Apod. always.
..	In *near*, use ἐὰν in Prot.
..	„ *remote* „ εἰ „ ἂν in Apod.
..	„ *past* „ εἰ „ ἂν in Apod.
§ 20	in P., conjunctions, etc., always compounded with ἄν.
§ 25	verbs of *saying* and *thinking*.
§ 26	verbs of *knowing* and *feeling*.
§ 30	conjunctions ὡς or ὅτι.
§ 34	in P. verb must be unchanged, in H. may be.
§ 43	
§ 45	
§ 53	conjunction ὥστε.
§ 51	
§ 60	
§ 63	exactly same usage as ὥστε.
§ 65	
§ 66	conj. ὡς, ὅτε, ἐπεί, ἐπειδή, ἕως, ἐξ οὗ, ἐν ᾧ, ἡνίκα If indefinite, add ἄν, neg. μή, and see V.
§ 86	conjunctions ἕως and μέχρι and μέχρι οὗ, with or without ἄ
§ 86	in P.
§ 80	only after neg.
§ 76	
§ 81	
§ 91	ὡς, ἐπεί, ἐπειδή, ὅτι, διότι
§ 94	see IV., a simple conditional.
§ 95	

in substituting the Primary Sequence for the Historic after a Historic Verb.

VOCABULARY.

N.B.—All verbs in which the aorist meaning differs from the present (like ἵστημι) are given in the tense required. Often, too, the aor. inf. is given where the pres. would do as well, to familiarize the student with the use of both tenses. The contracted verbs are sometimes given in the open form, but of course must always be contracted when used in Attic Prose.

For *numerals*, see the Grammar: for *pronouns*, *conjunctions*, *particles*, and *prepositions*, see the lists at the end of the exercises. Some few, however, of all these are given here, especially those which occur early, when the learner will have more words to look out, and so will require a little more aid.

The words given here will often not be available, when the sentence requires turning, see § 96—§ 114: but even then they will suggest the *stem* from which the right derivative will be found in the Greek Lexicon.

In Part IV. so much recasting will be required that it is scarcely possible to make the vocabulary complete there. The mere translation of the words would be no use. The notes will give hints on the main difficulties.

ABBREVIATIONS.

vb. = verb
adj. = adjective
adv. = adverb
inf. = infinitive
sb. = substantive
d. = dative
a. = accusative
g. = genitive
m. = masculine
f. = feminine
n. = neuter
imp. = impersonal
v. a. = verb active
tr. = transitive
comp. = compounds
enc. = enclitic
intr. = intransitive
lit. = literal
met. = metaphorical
sqq. = the following sections
the words enclosed in [ ], being synonyms, should be referred to.

A

abandon, προδίδωμι, λείπω, ἀποβάλλω
able (to), δυνατός, οἷός τε
 (having ability), φρόνιμος, σοφός
abominable, βδελυρός
about, to be, μέλλω
above, ἄνω
 (earlier), πρότερον
absence, use ἀπών
absent, to be, ἄπειμι
 to be (from home), ἀποδημέω
absolutely, ἀτεχνῶς, τὸ πάραπαν
abstain, ἀπέχομαι
absurd, γελοῖος
 talk absurdly, ληρῶ
abundant, ἄφθονος, πλήρης
abuse (vb.), λοιδορέω, λοιδοροῦμαι
 (sb.), λοιδορία
acceptable, ἡδύς
accidentally, τύχῃ (often use τυγχάνω)
accompany [go with]
accomplice, ξυνωμότης
accomplish, τελῶ
 be accomplished, γενέσθαι, τελεῖσθαι
accord (of one's own), ἑκών, ἑκουσίως, ἐκ τοῦ αὐτομάτου
accordingly, οὖν, τοίνυν, διὰ τοῦτο, δι' ὅ, ὥστε, etc.
account, νομίζω
accuracy, ἀκρίβεια
accurate, ἀκριβής, σαφής
accursed, κατάρατος, θεοῖς ἐχθρός
 (future state), οἱ ἐν Ταρτάρῳ

accuse, αἰτιάομαι, ἐγκαλέω
accused, ὁ φεύγων
accuser, ὁ διώκων
accustomed (vb.), εἴωθα
acknowledge, ὁμολογῶ
acquaintance, use adj., γνώριμος; or vb., γιγνώσκω, γνωρίζω.
acquiesce, ἀνέχομαι, ῥᾳδίως φέρω, ἐάω
acquit, ἀπολύω
active [energetic]
additional, use πλέων, or πρός (d.), or comp.
address, προσειπεῖν
adduce (evidence), παρέχεσθαι μάρτυρας, μαρτυρίαν
adjourn, ἀναβάλλομαι
administer [rule]
admiral, ναύαρχος
admiralty, ναυαρχία
admire, θαυμάζω, αἰνέω, ἐπαινέω
admit (a fact), ὁμολογέω
(a person), ἐᾶν εἰσιέναι
adopt (a plan, means, etc.), χρῆσθαι
adorn, κοσμέω
advance, προβαίνω
advantage, ὠφέλεια
(have the), προέχειν
(get), ὠφελεῖσθαι
adverse, δυστυχής
adversary, ἐχθρός, πολέμιος, ἐνάντιος
advice, συμβουλή
take advice, πείθομαι
advisable, ὠφέλιμος
it is advisable, δεῖ
advise, συμβουλεύω, παραινῶ
affair, πρᾶγμα
the affairs of, τὰ τοῦ
affect (aim at), ἐφίεσθαι
(move), κινέω, ἐκπλήσσω, ταράσσω
(pretend), προσποιοῦμαι
affecting, ἀλγεινός, λυπηρός
afraid [fear]
afterward, ὕστερον, ἔπειτα, μετὰ ταῦτα
(not long), οὐ διὰ πολλοῦ (see prep.)
again, πάλιν, αὖθις
agent, ὑπηρέτης
(to be), πράσσω (ὑπέρ)
aggressor (to be), πρότερον ἀδικῆσαι
agitate, κινέω, ταράσσω
ago, long-ago, πάλαι
ago, two years, τρίτον ἔτος τοῦτο ἐξ οὗ, or δύο ἤδη ἔτη
agree (be willing), θέλω
(or come to agreement), ὁμολογέω, συγχωρεῖν
(it was agreed) use συμβαίνω
(think with) ταὐτὰ φρονεῖν
agreeable [pleasant]
agreement, σύμβασις
(make an agreement), συντίθεσθαι, συγχωρεῖν
(harmony), ὁμόνοια
aid (vb.), βοηθέω
(sb.), βοήθεια
ail, νοσέω, πάσχω
what ails you? τί πάσχεις;
aim (vb.), στοχάζομαι, ἐφίεσθαι
alarm (vb.), φοβέω, ἐκπλήσσω
all, πᾶς, ἅπας, σύμπας
all the more, τοσούτῳ μᾶλλον
at all, πάνυ
allow, ἐάω
it is allowed, ἔξεστι
almost, μόνον οὐ, σχεδόν
alone, μόνος
aloud, μεγάλῃ φωνῇ
already, ἤδη
altar, βωμός
alter, μεθίστημι, μεταβάλλω
altogether, πάνυ
always, ἀεί
ambassador, πρεσβεύτης (plur. πρέσβεις)
ambition, φιλοτιμία
ambitious, φιλότιμος
(to be) φιλοτιμεῖσθαι
amiss, what is amiss? τί πάσχει
(defect), τὸ ἐλλιπές, τὸ πλημμελές
ammunition, use ὅπλα
amused, be, ἥδομαι
amusing, γελοῖος
ancestor, πρόγονος
anger, ὀργή
angrily, δι' ὀργῆς
angry, χαλεπός, or participle
(to be), ὀργίζομαι, χαλεπαίνω, δυσχεραίνω, ἀγανακτέω
animal, ζῷον, θηρίον
announce, ἀπαγγέλλω, κηρύσσω (comp.)
annoy, λυπέω, πράγματα παρέχω
be annoyed, δυσχεραίνω, χαλεπῶς φέρω

another, ἄλλος
answer, φημί, ἀποκρίνομαι
anxious [wish, desire]
any, τίς
  in any way, ὁπωσοῦν, or τι
anyhow (particles)
apartment, οἴκημα
apology, ἀπολογία, or use verb
apparel [dress]
apparent, φανερός, δῆλος
  -ly, φανερῶς, or use δοκεῖν
appear, δοκεῖν, φαίνομαι
  (present oneself), παρελθεῖν, παρεῖναι
appearance, ὄψις, or use δοκεῖν
appease, καταπραΰνω
  (anger), παύω
applaud, ἐπαινέω, θορυβεῖν
applause, θόρυβος, ἔπαινος
appoint, καθίστημι, ἑλέσθαι, τάσσω
approach, ἔπειμι, προσέρχομαι, προσχωρέω
approbation (with my), ἑκόντος ἐμοῦ
approve, ἐπαινέω
  the plan was approved, ἔδοξε
arbitrary, δυσχερής, βίαιος, τυραννικός
archer, τοξότης
archon, ἄρχων
ardent, πρόθυμος
ardour, προθυμία
arise, ἀναστῆναι, ἐκστῆναι
  (become, grow), γενέσθαι
arm (vb.), ὁπλίζω
arms, ὅπλα
army, στρατία, στράτευμα, στρατός
arouse, ἐγείρω (comp.)
arrange, παρασκευάζω
arrest, καταλαβεῖν, ἐπιλαβέσθαι, συλλαμβάνω
  be arrested, ἁλίσκομαι
arrive, ἀφικνέομαι
arrogant, σεμνός, μεγαλόφρων, ὑβριστικός
arrow, οἰστός
art, τέχνη
artificer, δημιουργός
artifice, μηχανή, τέχνη
artillery, μηχαναί, ὅπλα
artist, τεχνίτης, ἐργάτης, τέχνης ἐπιστήμων
ascend, ἀναβαίνω
ashamed, to be, αἰσχύνομαι
ask (question), ἐρωτᾶν, ἐρέσθαι
ask (favour), αἰτέω, ἀξιόω
asleep, εὕδων
  fall asleep, καταδαρθάνω
aspect, use ὄψις, or ἰδεῖν
assassinate, ἀποκτείνω
assemble (tr.), συλλέγω
  (intr.), συνέρχομαι
assent, σύμφημι, ὁμολογέω
  (agree to do), πείθεσθαι
assert, λέγω
  (strongly), διϊσχυρίζομαι
assign, νέμω, διανέμω
associate (sb.), ἑταῖρος
  (vb.), ὁμιλέω
assume, λαμβάνω
astonish, ἐκπλήσσω, ἐς ἀπορίαν καθιστάναι
astounded, be, θαυμάζω, ἐκπλαγῆναι
attack, ἐπιθέσθαι
attempt, πειράομαι
  (sb.), πεῖρα
attend (care), θεραπεύω
  (serve), διακονέω
  (listen), προσέχειν τὸν νοῦν
audacious, τολμηρός, θρασύς
authority, ἐξουσία
  (weight), ἀξίωμα
avail, often ἐπαρκέω; ὄφελος
avenge, τιμωρέω (d.) [see punish]
  I am avenged, τιμωρίαν ἔλαβον
averse, οὐκ ἐθέλων [w. inf.] ἄκων
avert, ἀποτρέπω
avoid, φεύγω
awake (v. a.), ἐγείρω
  (to lie), ἐγρήγορα
aware [know]
away, in comp. ἀπο—
axe, πέλεκυς, (m.)

B

back (adv.), ὀπίσω, πάλιν, ἀνα- (comp.)
bad, κακός
baker, ἀρτοπώλης
band, λόχος, πλῆθος (n.)
banish, ἐκβάλλω
banishment, φυγή
bank, ὄχθη
banquet, συμπόσιον, ἑορτή
barbarous, δεινός, βίαιος
barter, ἀγοράζομαι
base (adj.), αἰσχρός, κακός

basket, φορμός
bathe, λούεσθαι
battle, μάχη
bawl, κεκραγέναι
beam, ξύλον
bear, ἄρκτος
beard, πωγών
beast (wild), θήρ
beat, τύπτω
[conquer]
beautiful, καλός
become, γίγνεσθαι
becoming (adj.), εὐπρεπής, πρέπων
bed, λέχος, κλίνη
befall, γίγνομαι, or use, τυχεῖν
before (in presence), ἐναντίον (g.)
(day before), τῇ προτεραίᾳ
beg [ask]
begin, ἄρχω
behave, use δρᾶν, πράσσειν, ἔχειν (adv.)
behind, ὄπισθεν (g.)
behold, θεωρεῖν
belief, δόξα, γνώμη
believe, πείθεσθαι, οἴομαι, δοξάζω
belly, κοιλία, γαστήρ
belong to, use ἔχω, εἶναι, or προσήκει
beloved, φίλος
belt, ζωστήρ (m.)
bench, ἕδρα
benefit, εὐεργετέω ὠφελέω
(sb.) εὐεργεσία, χάρις
benevolence, εὔνοια, φιλανθρωπία
bequeath, παραδοῦναι
besides (adv.), προσέτι
besiege, πολιορκέω
best, ἄριστος
it seems best, δοκεῖ
do one's best, use πάσῃ τέχνῃ
bethink oneself of, μεμνῆσθαι, μνησθῆναι
betray, προδίδωμι
better, ἀμείνων
off, πλέον ἔχειν
between, μεταξύ, g.
beware, εὐλαβεῖσθαι, φυλάσσεσθαι
bewildered, ἰλιγγιάω, ἀπορέω
beyond, πέρα (g.)
bid, κελεύω
bind, δέω
bird, ὄρνις
birth, γένος
of good birth, εὐγενής
bit, μέρος
bit, after a, οὐ διὰ πολλοῦ, ταχύ
bitter (of grief), βαρύς, οἰκτρός
black, μέλας
blame, αἰτία
(lay blame), αἰτιάομαι
(vb.), αἰτιάομαι, μέμφομαι
is to blame, αἴτιός ἐστι
-less, ἀμεμφής, ὅσιος
blind, τυφλός
blush, ἐρυθριάω
boast, ἀλαζονεύομαι. καυχάομαι
-ful, ἀλάζων
-fulness, ἀλαζόνεια
boat, πλοῖον
body, σῶμα (n.)
(band), λόχος
boil, ἕψω
bold, τολμηρός, θρασύς
bond, δεσμός
book, ξυγγραφή, βιβλίον
boorish, ἄγροικος
-ness, ἀγροικία
borrow, δανείζομαι
bore, τετραίνω
bosom, κόλπος
bottle, λήκυθος (f.)
bottom, τὰ κάτωθεν
at the, κάτω
bound [limit]
to be bound to do, use δεῖ or χρή
bow, τόξον
to bow, προσκυνεῖν (v.a.), κύπτω (intr.)
bowl, τρυβλίον
boy, παῖς
from his boyhood, ἐκ παιδός
branch, ὄζος
brass, χαλκός
(adj.), χαλκοῦς
brag [boast]
braggart, ἀλάζων
brave, κρατερός, θαρσάλεος
-ry, ἀρετή
bread, ἄρτος
(shop), ἀρτοπώλιον
break, κλάω, ῥήγνυμι (comp.)
(a peace, etc.), λύω
(intr.), ἐάγην (comp.)
into a place, βίᾳ εἰσπίπτω
breast, στέρνον
breath, πνοή
out of breath, δύσπνους
breed, τρέφω

bribed, to be, **δωροδοκεῖν, διαφθείρεσθαι**
bride, **νύμφη**
bridge, **γεφύρα**
bring, **φέρω, ἄγω**
up, **τρέφω, παιδεύω**
brother, **ἀδελφός**
bruise, **συγκόπτω**
build, **οἰκοδομέω, ποιεῖν** (or mid.)
bull, **ταῦρος**
burden (use **χαλεπός**), **ὄγκος**
burn, **καίω** (tr.), **φλέγω** (intr.)
out, **ἐκκαίω**
burst (rush), **πηδάω**
out [shout]
bury, **θάπτω, κατορύσσω**
business, **ἔργον, πρᾶγμα**
it is my business, **δεῖ με**
but, **ἀλλά**
but (except), **εἰ μή, πλήν**
[only]
butcher (vb.), **σφάζω** (comp.)
buy, **ὠνέομαι, ἀγοράζω**
by (swearing), **νή, μά**
bystanders, **οἱ παρόντες**

C

calamity, **πάθος** (n.), **συμφορά**
calculate, **λογίζομαι**
call, **καλέω** (comp.)
(at house) [say 'go to']
calm (vb.), **κατέχειν** (**θόρυβον**), **παύειν**
(adj.) **ἥσυχος**
calumniate, **διαβάλλω**
calumny, **διαβολή, κατηγορία**
camp, **στρατόπεδον**
campaign, **στρατεία**
(vb.), **στρατεύεσθαι**
capital [good]
punishment, **θανάτου ζημία**
capricious, **εὐμετάβολος, ἀκατάστατος**
captain (ship), **ναύκληρος**
(army), **λοχαγός**
captive, **δεδεμένος**
capture, **αἱρέω**
care (vb.), **μέλει** (d. and g.), **φροντίζω** (g.)
(sb.) **ἐπιμέλεια**
take care of, **ἐπιμελοῦμαι** (g.)
take care lest, **εὐλαβεῖσθαι**
careful, **ἐπιμελής, εὐλαβής**
be careful, **εὐλαβεῖσθαι**

careless, **ἀμελής**
be careless, **ἀμελέω, ὀλιγωρέω** (g.)
carpenter, **τέκτων, ξυλουργός**
carry, **φέρω, κομίζω**
carve, **γλύφω**
case, **τὸ πρᾶγμα**
this is the case with, **πάσχω τοῦτο, τυγχάνω ὤν**, or **ἔχω**
cask, **πίθος**
cast, **βάλλω**
about, **πολλὰ φροντίζω**
up (of the sea), **ἐκφέρω, ἐκβάλλω**
cat, **αἴλουρος**
catch, **αἱρέω, λαμβάνω**
hold, **λαμβάνεσθαι** (g.)
caught, be, **ἁλίσκομαι**
cause, **αἰτία**
(legal) **δίκη**
cease, **παύομαι**
centurion, **λοχαγός**
certain, **πιστός, σαφής**
I am certain, **οἶδα σαφῶς, ἐπίσταμαι**
to be certain to do, use **μέλλω**, or **σαφέστατα**
say for certain, **σαφές τι λέγειν**
a certain one, **τις**
certainly, § 183
chain, **δεσμός**
chair, **δίφρος, ἕδρα**
challenge, **ἐς μάχην προκαλεῖσθαι**
chamber, **οἴκημα**
chance (sb.), **τύχη**
(opportunity) **καιρός**
(vb.), **τυγχάνω** (with partic.)
change, **μεταβάλλω** (also other verbs with **μετα-**)
(mind) **μετανοέω, μεταγιγνώσκω**
character, **διάνοια** [often done with **οἷος, ὁποῖος**]
charge, **ἐγκαλέω, αἰτιάομαι**
(sb.) **αἰτία, ἔγκλημα**
to take charge, **ἐπιμελέομαι** (g.)
chariot, **ἅρμα** (n.)
chase, **διώκω**
chatter, **λαλέω, ληρέω**
(sb.), **φλυαρία**
cheat, **ἀδικέω, φενακίζω, ἐξαπατάω**
cheek, **παρειά**
cheerful, **εὔθυμος, πρόθυμος**
cherish, **θεραπεύω, τρέφω**
cherry, **κέρασος**, f.

chest (breast), στῆθος (n.)
chief (sb.), ἄρχων, βασιλεὺς, τύραννος
 (adj.), μέγιστος
 the chief men, οἱ πάνυ (πολῖται, στρατιῶται, etc.)
 -ly, μάλιστα
child, παῖς, τέκνον
choose, ἐκκρίνω, αἱρέομαι
citizen, πολίτης
city, πόλις
claim, ἀξιόω
clamour, θόρυβος
claw, χηλή
clear, σαφής
 (empty), κενός
clemency, οἶκτος, εὐμένεια, φιλανθρωπία
clever, σοφός
 -ness, σοφία
cliff, κρῆμνος
climb, ἀναβαίνω, ὑπερβαίνω
cloak, ἱμάτιον
close (adv.) [near]
 (vb.), κλείω
 (intr.), τελευτάω
closely, (to look) ἀκριβῶς
clothe, ἕννυμι, ἐνδύω
clothes, ἐσθής, ἱμάτιον
 without clothes, γυμνός
cloud, νεφέλη
coat, ἱμάτιον
cobbler, σκυτότομος
cock, ἀλεκτρυών
coerce, κατέχειν, εἵργειν (comp.)
cold (adj.), ψυχρός
 (sb.), ψῦχος (n.)
collect, ἀγείρω, ξυλλέγω
colonel, στρατηγός
colony, ἀποικία
colour, χρῶμα
come, ἔρχομαι, εἶμι (comp.)
 back, ἥκω, ἀνέρχομαι
comfort, παραμυθοῦμαι, παραθαρσύνω
command, κελεύω
 (army), ἡγεῖσθαι, ἄρχω
 (sb.), ἀρχή, (order), ἐντολή
commander, στρατηγός, ἄρχων
commissioner, ἐπίσκοπος. πρεσβεύτης
commit [entrust], ἐπιτρέπω
 (crime), ἀδικεῖν, δρᾶν
commodious, εὐμαρής, ἐπιτήδειος
common, κοινός
 (vulgar), πάνδημος
 people, πλῆθος (n.), ὄχλος, δῆμος
companion, ἑταῖρος, οἱ περί τινα
company (military), λόχος
 (society), ὁμιλία
 in company with, παρά (d.)
compare, εἰκάζω
compel, ἀναγκάζω
complain, ἀγανακτέω, σχετλιάζω, δεινὸν ποιεῖσθαι, πείθεσθαι
complaint [disease]
complete (adj.) τέλειος, ἐντελής
 -ly, παντελῶς, πάνυ, τὸ παράπαν
 (vb.), περαίνω. τελειόω
compose (poetry, etc.), ποιέω
composed, ἥσυχος, ἀτάρακτος
composure, ἡσυχία
comrades, οἱ συστρατευόμενοι [companion]
conceal [hide], or σιωπάω
conceit, ὕβρις
 act with, ὑβρίζω
conceited, σεμνός, ἀσελγής, ἀλάζων
conclude [finish] [say]
 (infer), τεκμαίρομαι
conclusion [end]
concourse, σύνοδος
condemn, κατακρίνω
condition (in what condition, in such condition, etc., use ὡς, πῶς, οὕτως simply)
 to be in a condition, διακεῖσθαι with adverbs, or ἔχειν
 to put into a condition, διατίθημι
 on condition of, ἐφ' ᾧτε [see conjunctions]
confer, διαλέγεσθαι, ἐς λόγους ἐλθεῖν
conference, λόγοι
confess, ὁμολογέω
confidence, θάρσος
 have confidence, πέποιθα, θαρσέω
confident, θαρσῶν, θαρσάλεος
 be confident, μέγα φρονεῖν
confront [meet], or ἐναντιον ἄγειν
confusion, ταραχή, θόρυβος
connect [join]
conquer, νικάω
 be conquered, ἡσσάομαι
consent (ἑκών, or ἄκων, for 'with,' 'without' consent)
 (vb.), συναινέω
consequence, the, τὸ ἀπόβαν
 in consequence of, διὰ (a.)

consequence, it is of no, οὐδὲν διαφέρει
consider, σκοπέω, ἐννοέω, ἐνθυμέομαι
(estimate), ποιέομαι, νομίζω
considerable, πολύς
considerably, πολύ
consolation, παραμυθία
conspicuous, φανερός
(distinguished), ἐλλόγιμος
conspiracy, συνωμοσία
conspirator, συνωμότης
constantly, πόλλάκις
consternation, ἔκπληξις; use ἐκπλαγῆναι
consult (intr.), βουλεύεσθαι
contain, ἔχω
contempt, καταφρόνησις, ὑπεροψία, ὀλιγωρία
to feel contempt, καταφρονέω (g.)
contend, ἀγωνίζομαι, ἐρίζω
content, I am content, ἀρκεῖ μοι, or θέλω (to do)
contest, ἀγών (m.)
continue, διατελέω
he continued, often ἔφη
contribute, εἰσφέρω
contrive [manage]
control, κατέχω. ἀπέχω
conversation, λόγος
converse, διαλέγομαι
convey [carry]
convict, καταγιγνώσκω, ἐλέγχω
convince, πείθω
cook, μάγειρος
(vb.), πέσσω, ὀπτάω
cool, ψυχρός
-ness, ψῦχος
cope with, ἀγωνίζομαι (comp.)
be equal, ἐξ ἴσου εἶναι
copy (of a book), ἀπογραφή
corn, σῖτος, τὰ σιτία
(wheat), πυρός
corpse, νεκρός
corrupt, σαπρός
(met.), διεφθαρμένος
costly, τίμιος, πολυτελής
council, βουλή, συνέδρα
counsel (sb.), βούλευμα
(vb.), βουλεύω (tr.)
take counsel, βουλεύομαι
counsellor, βουλευτής
count, ἀριθμέω
(estimate), ποιοῦμαι

countenance, ὄψις
countermand, use οὐκέτι, with vb., or ἀναθέσθαι
country, γῆ, χώρα, πόλις
to go out of country, ἐκδημῆσαι
be out of country, ἐκδημεῖν
courage, θάρσος (n.), ἀρετή
courageous [brave]
course, δρόμος
of course, εἰκότως, or use δή, or φανερῶς, etc.
court (of justice), δικαστήριον
cow, βοῦς
cowardly, δειλός
to behave in a cowardly manner, ἀποδειλιάω
craft [guile], δόλος
[art], τέχνη
craftsman, δημιουργός, ἐργάτης
crawl, ἕρπω (comp.)
creditor, ὁ δανείσας
creep [crawl]
crime, ἀδίκημα, ἁμαρτία
criminal, κακοῦργος, αἴτιος
crippled, χωλός, ἔμπηρος
cross, διαβαίνω
crow, κόραξ
crowd, ὄχλος
in crowds, ἄθροος
crowded [full]
cruel, ὠμός, ἄγριος
-ty, ἀγριότης, ὠμότης
crush, θραύω, κλάω: ἀφανίζω, ἀπόλλυμι
cry [weep], κλαίω, ὀλοφύρομαι
(of animals), κράζω, βοάω, etc.
cubit, πῆχυς
culpable, αἴτιος, μεμπτός
culprit, ὁ αἴτιος, ὁ συνειδώς
cure (disease), ἀπαλλάσσειν (g.), ἰάομαι
(tend) θεραπεύω
curse (sb.), ἀρά
(vb.), ἐπαράομαι (d.)
custody, φυλακή
take into custody, συλλαβεῖν
custom, τὸ εἰωθός, ἔθος
(of nation), νόμοι, τὰ νομιζόμενα
-ary, ξυνηθής
cut, κόπτω, τέμνω

D

daily, καθ' ἡμέραν
danger, κίνδυνος
-ous, ἐπικίνδυνος, σφαλερός, οὐκ ἀσφαλής
dare, τολμάω
dark, σκοτεινός
-ness, σκότος
dawn, ὑποφαίνω, (sb.), ἕως
day, ἡμέρα
one day, ποτέ
in the day-time, μεθ' ἡμέραν
dead, τεθνηκώς
man, νεκρός
deadly, θανάσιμος
(pale), σφόδρα, μάλα
deal (a great), πολύς
deal with, πράσσω, ἐς λόγους ἐλθεῖν (d.)
dear, φίλος
death, θάνατος
put to death, ἀποκτείνω
be put to death, ἀποθνήσκω
debt, δάνεισμα
deceased [dead]
deceit, ἀπατή
deceive, ἐξαπατάω
I have deceived myself, ἔψευσμαι
decide, διακρίνω, διαγιγνώσκω
declare (war), καταγγέλλω
(generally), φημί, λέγω, διϊσχυρίζομαι
deep, βαθύς
-ly (grieved, etc.), σφόδρα, πολύ, δεινῶς
defeat [conquer]
(sb.), ἧσσα
defend (one's self), ἀμύνομαι
(another), βοηθεῖν, [fight, ὑπέρ]
(legally), ἀπολογέομαι
defer, ἀναβάλλομαι
to, συγχωρεῖν, πείθεσθαι
deficient, ἐλλιπής, ἐνδεής
be deficient, ἐλλείπω
defraud [cheat]
delay (vb. tr.), κωλύω, παύω, μηκύνω
(vb. intr.), μέλλω, χρονίζω
(sb.), τριβή, μέλλησις
delicate (life), ἁβροδίαιτος
delicious, ἡδύς
delight (vb.), ἀρέσκειν, ἡδονὴν παρέχειν
delighted, be, χαίρω, ἥδομαι
deliver, ἐλευθερόω
(a gift, etc.), παρέχω
(message), ἀπαγγέλλω
demand, ἀξιόω, αἰτέω (comp.)
demeanour, τρόπος, σχῆμα
deny, οὔ φημι, ἀπαρνέομαι
depart, ἄπειμι, οἴχομαι, ἀπέρχομαι
dependants, ὑπηρέται, δοῦλοι
deposit (vb.), καταθέσθαι πρός τινα
deprave, διαφθείρω
depressed [dispirited]
deprive, ἀφαιρεῖν
depth, βάθος
deputies, πρέσβεις
descend, καταβαίνω
describe, ἀγγέλλω, λέγω, διέξειμι
desert (adj.), ἔρημος
(sb.), ἐρημία
(vb.), λείπω (comp.), προδίδωμι
deserted, ἔρημος
deserve [be worthy]
desire, ποθέω, ἐπιθυμέω (g.)
(sb.), ἐπιθυμία
desolate, ἔρημος
despair [have no hope]
desperate, ἀνέλπιστος, ἄθυμος, ἀπονενοημένος
[reckless], πανοῦργος
despise, καταφρονέω (g.)
destroy, ἀπόλλυμι
destruction, ὄλεθρος, διαφθορά
detain, ἐπέχω, κωλύω
detect, δηλόω, φανερόω, αἱρέω
determine, διανοέομαι, or use δοκεῖ
detest [hate]
detestable, ἐχθρός, βδελυρός
device, μηχανή
devise, μηχανάομαι
devote self to, θεραπεύω
devour, κατεσθίω
diadem, διάδημα
die, ἀποθνήσκω
difference, what, τί διαφέρει
no difference, οὐδὲν διαφέρει
difficult, χαλεπός, δυσχερής
difficulty, δυσχέρεια, πόνος
be in a difficulty, ἀπορέω, ἀμηχανέω
with difficulty, μόγις, μόλις, χαλεπῶς
dig, σκάπτω, ὀρύσσω
diligent, ἐπιμελής
be diligent, σπουδάζω, πονέω

diminish, ἀφαιρέω, ὑφαιρέω τι
dine, δειπνέω
dinner, δεῖπνον
disaffected, be, ἀπειθέω, χαλεπαίνω, χαλεπῶς φέρω
disappear, ἀφανίζομαι
disappoint, ἐξαπατᾶν
be disappointed, ψεύδομαι τῆς ἐλπίδος [grieve]
discharge (duty), περαίνω, ἐκτελέω
(person), ἀφίημι
disconcert, ἐς ἀπορίαν καθίστημι
be disconcerted, ἀπορέω
discontented, be, βαρέως φέρω
discourse, λόγος
(vb.), λέγω, διέξειμι
discover (a fact), γιγνώσκω, αἰσθάνομαι
(find out something dark), ἐξευρίσκω
not discover, use λανθάνω
(expose), δηλόω
disgrace, αἰσχύνη
(vb.), αἰσχύνω
disguise [hide]
(dress up), ἐνσκευάζω
disgusted, be, ἀγανακτέω
dish, λεκάνη
disheartened, be, ἀθυμέω
dishonest, ἄδικος
dismiss, ἀφίημι
disobedience, ἀναρχία, ἀπείθεια
disobedient, ἀπειθής
be disobedient, ἀπειθέω
disparage, καταφρονέω, κατηγορέω, λοιδορεῖσθαι, ψέγω
dispense with, μεθίημι
not to be dispensed with, use ἀναγκαῖος
dispirited, be, ἀθυμέω
displeased, be, ἄχθομαι, ἀλγέω
dispose, διατίθημι
of [sell]
disposed [willing]
disposition, διάνοια
dispute, ἀμφισβητέω, ἐρίζω
(sb.), ἔρις
disregard, ὀλιγωρέω (g.)
dissatisfied, ἄθυμος, δύσθυμος
to be dissatisfied, δυσχεραίνω
distance, at a distance [far]
to be at a distance, ἀπέχω
for a long distance, ἐπὶ πολύ
distinguish, διακρίνω, διαγνῶναι
distinguished, ὀνομαστός, ἐλλόγιμος
distress, λυπή
(v. a.), λυπέω
to be in distress, λυπεῖσθαι, ταλαιπωρεῖσθαι
disturb, ταράσσω, κινέω
disturbance, θόρυβος
divide, διανέμω, διασπείρω
be divided, διεστάναι (of parties)
divine, θεῖος
doctor, ἰατρός
document, συγγραφή, γράμμα
dog, κύων
domestic, οἰκεῖος
door, θύρα
doubt, ἀπορῶ, οὐκ οἶδα
(disbelieve), ἀπιστέω
-less, σαφῶς
down, κάτω, in comp. κατα-
downright, use ἀτεχνῶς with adj. or verb, or ἄντικρυς
dowry, προίξ
drachma, δραχμή
drag, ἕλκω, ἄγω
dreadful, δεινός, φοβερός
dream, ἐνύπνιον, ὄναρ
see in a dream, ὄναρ ἰδεῖν
(vb.), ὀνειροπολεῖν
dress (vb. tr.), ἐνσκευάζω
(sb.), ἱμάτιον
drenched, βεβρεγμένος
drink, πίνω
drink off, drink up, ἐκπίνω
drive (tr.), ἐλαύνω [come]
(intr.) (ship), φέρεσθαι
drowned, be, ἀποπνίγομαι, κατέδυν, ἀπολέσθαι
drunk, μεθύων
drunk, get, μεθύσκω, μεθύω, μεθυσθῆναι
dumb, ἄφωνος, κωφὸς
durable, βέβαιος
dust, κόνις (f.)
duty, use χρή, δεῖ
duties of office, ἃ δεῖ τὸν ἄρχοντα
dwell, οἰκέω

E

each, ἕκαστος
time, ἑκαστότε

eager, προθυμος
often [desire, wish]
-ly, ταχύ, προθύμως
ear, οὖς
early, πρῴ, ταχύ, ταχέως
earnest, πρόθυμος
earnestness, σπουδή, προθυμία
earth, γῆ
-quake, σεισμός
easy, ῥᾴδιος
ease, εὐμάρεια
be at your ease, θαρσεῖν, εὖ ἔχειν (or paraphrase)
eat, ἐσθίω
eel, ἐγχελύς
elect [choose]
eloquence, ῥητορική
eloquent, δεινὸς λέγειν
else, ἄλλος
or else, ἄλλως, εἰ δὲ μή
elsewhere, ἀλλόθι
(motion), ἀλλόσε
embark, (intr.), ἐμβαίνω, ἐσβαίνω
(tr.), ἐμβιβάζω, ἐσβιβάζω
embarrassment, ἀπορία
(vb.), ἀπορέω, ἀμηχανέω
embassy, πρεσβεία
embrace, ἀμπέχω, περιλαμβάνω, ἀσπάζομαι
emergency, χρεία, use δεῖ
emissary, ἄγγελος
(plur.), πρέσβεις
employ, χρῆσθαι
empty, κενός, ἔρημος
(vb.), κενόω, ἐκχέω
encourage, παραθαρσύνω
end, τέλος, τελευτή
(vb. tr.), τελέω
(intr.), τελευτάω
(cease), παύομαι
endeavour, πειράομαι
endure, φέρω, ἀνέχομαι
energetic, ἰσχυρὸς, ἄοκνος, πρόθυμος
engage (intr.), ἐπιχειρεῖν (d.), πρόθυμος ἄρχομαι (g.)
enjoy, ἥδομαι (comp. d.), ἀπολαύω (g.)
enough, ἅλις
enrage, ἐξοργίζω
enrol, ἐγγράφειν
enter (go in), εἴσειμι
enterprising, τολμηρός
entertain, δέχεσθαι
entire, ὅλος
-ly, πάνυ, παντάπασι
entreat [beg, ask]
envoy, πρεσβευτής, plur. πρέσβεις
envy, φθόνος
equal, ἴσος
equitable, δίκαιος, ἐπιεικής
error, ἁμάρτημα, τὸ ἐλλιπές
escape, φεύγω (comp.)
especially, μάλιστα, ἄλλως τε καὶ
establish, τίθημι, καθίστημι
established, to be, ὑπάρχειν, καθεστάναι
laws, θέσθαι
estate, χρήματα
(land), κλῆρος, οὐσία
estimate, νομίζω
evasive, use οὐδὲν σαφὲς λέγειν
even (adv.), καὶ; (neg.) οὐδέ
everywhere, πανταχοῦ
every, πᾶς
evidence, μαρτυρία
to give evidence, μαρτυρέω
evident, δῆλος, φανερός
evidently, φανερῶς, δηλονότι
evil, κακός
(sb.), τὸ κακόν
exact (vb.), πράσσομαι [claim]
(adj.), ἀκριβής
exaction, τέλη, or use πράσσεσθαι
exactly, πάνυ, ἀκριβῶς
examine, ἐλέγχω, ἐξετάζω
(look at), διασκοπέω
exasperate, παροξύνω
excellence, ἀρετή [skill]
excellent, σπουδαῖος [good]
except, πλήν (g.)
excess, ὑπερβολή
(violence), ἀσέλγεια
excessively, σφόδρα
excite, ἐξάγω, ταράσσω
excited, βίαιος, νεανικός
exclude, ἀπέχω, ἀποκλείω
excuse, πρόφασις
plead excuse, ἀπολογοῦμαι
execute (kill), ἀποκτείνω
execution [death]
exert oneself, πονέω, ἐνεργέω
exhausted, ἀπειρηκώς
exhort, παραινέω
exile (go into), φυγεῖν
(be in), φεύγειν
expect, ἀξιόω, προσδοκάω
as one would expect, ὡς εἰκός
expectation, ἐλπίς, προσδοκία
expediency, τὸ συμφέρον

experience, ἐμπειρία
by experience, use πειράομαι or πάσχω
explain, διηγεῖσθαι, δηλόω
all was explained, φανερὸν ἐγένετο
exploit, ἔργον
extemporise, αὐτοσχεδιάζω
extraordinary, θαυμάσιος, ἄτοπος
extreme, ἔσχατος, ἄκρος, often use σφόδρα
extremity, use 'extreme'
to such an extremity, εἰς τοσοῦτο (with gen.)
eye, ὀφθαλμός, ὄμμα

F

fable, μῦθος
face, ὄψις, πρόσωπον
fact, ἔργον, πρᾶγμα. ἀλήθεια
the fact is, τῷ ὄντι
faction, στάσις, [party]
fail, σφαλῆναι
fair [just], ἴσος
to look on, εὐειδής, εὐπρεπής
faithful, πιστός
-ness, πίστις
faithless, ἄπιστος
-ness, ἀπιστία, προδοσία
fall, πίπτω (comp.)
ill, νοσῆσαι
false, ψευδής
fame, δόξα, κλέος (n.)
famine, λιμός
famous, εὐδόκιμος, λαμπρός, ἐπίσημος, γνώριμος
fancy, use δοκεῖ, οἴομαι
far, πόρρω, ἐπὶ πολύ
from far, πόρρωθεν
as far as, μέχρι (g.)
so far, τοσοῦτον
farewell, χαῖρε
bid farewell, χαίρειν εἰπεῖν
fare [food], δίαιτα
farmer, γεωργός
fasten, πήγνυμι
fat, παχύς
father, πατήρ
-land, πάτρις, ἡ σφετέρα
fatigued, be, ἀπειρηκέναι
fault, to find, μέμφομαι
(sb.), αἰτία, ἁμαρτία
fault, in, αἴτιος
favour, χαρίζομαι
(sb.), χάρις
favourable (sign), καλός
(look), φίλιος
fear, φοβοῦμαι, ἔδεισα, δέδοικα
(sb.), φόβος
for fear, μή
feast, δεῖπνον, συμπόσιον [festival]
feed, τρέφω
festival, ἑορτή
fetch, φέρω
go to fetch, ἰέναι ἐπὶ (a.)
few, ὀλίγος
field, ἀγρός
figure [appearance], ὄψις
form, μορφή
fill, πληρόω, πίμπλημι
find, εὑρίσκω [perceive]
fine, εὐπρεπής, σεμνός, καλός
finish (intr.), παύομαι, τελευτάω
(tr.), τελέω
fire (a missile), ἀφίημι, τοξεύω
(sb.), πῦρ (n.)
set fire to, ἐμπίπρημι
firm, ἔμπεδος
-ly, κρατερῶς [of resistance]
-ness, καρτερία
first, πρῶτος
fish, ἰχθύς
fit, ἐπιτήδειος
least fit, ἀπρεπής, τὰ μὴ πρέποντα
fitting, πρέπων, εὐπρεπής
five, πέντε
fix, πήγνυμι
flatter, κολακεύω
flatterer, κόλαξ
flight, φυγή
put to flight, ἐς φυγὴν καθιστάναι
flinch, ὑποδεῖσαι, φοβοῦμαι
float, φέρεσθαι, νεῖν
flourish, θάλλω
flow, ῥέω (comp.)
fly (enemy), φεύγειν
(in air), πέτομαι
foe, πολέμιος
follow, ἕπομαι, ἀκολουθέω (comp.)
following [the following words, plan, etc.,] τοιόσδε
fond [see love]
food, τροφή, σιτία (n. pl.)
fool, foolish, μωρός, εὐηθής
foot, πούς (m.)

footsteps, ἴχνη
foot, on, πεζῇ
forbear, πάυεσθαι, ἐπέχω
forbid, οὐκ ἐάω, ἀπεῖπον
force (vb.), ἀναγκάζω, βιάζομαι
(sb.), βία
(milit.), στρατός, δύναμις
forest, ὕλη
foretell, προεῖπον
forfeit [lose], or use ἀνάξιος
forget, ἐπιλανθάνομαι (g.)
-ful, ἐπιλήσμων
form, σχῆμα
to form (troops), τάσσω
(intr.), τάσσεσθαι
(image of), πλάσσω
formidable, φοβερός
forth, ἐκ-, ἀπο-
and so forth, καὶ τἄλλα ὡσαύτως
forthwith, εὐθύς
fortification, τείχισμα
fortify, τειχίζω
forward, πόρρω, προ- (in comp.)
fortune, τύχη
good fortune, εὐτυχία
fortunate, εὐτυχής
fountain, κρήνη
fowl, ἀλεκτρυών, ὄρνις
fraud, ἀπατή, δόλος
free, ἐλεύθερος
friend, φίλος
at a friend's, παρὰ φίλῳ
friendly, φίλιος, φιλικός
friendship, φιλία
frontier, τὰ μεθόρια
frustrate [thwart]
fulfil, τελεῖν
be fulfilled, γενέσθαι (often)
full, πληρής
fun, γελοῖος, (adj.)
furious, βίαιος
furnish, παρασκευάζω
further, πορρωτέρω
future, for the, τὸ λοιπόν
the future, τὸ μέλλον

G

gain, κέρδος
gallant [brave]
gallows, κύφων (m.)
gather, συνάγω, συστέλλω
(a number), συλλέγω
gaze at, προσβλέπω
general, στρατηγός
generally, τὰ πολλά, ὡς ἐπὶ τὸ πολύ
gentle, πραΰς, μέτριος
get (receive), λαμβάνω, δέχομαι
(obtain), κτάομαι, εὑρίσκω
get, on, in, out, off, etc., see 'go'
gift, δῶρον
girdle, ζώνη
girl, πάρθενος, γυνή
give, δίδωμι
glad, to be, χαίρω
(adj.), ἄσμενος
-ly, ἡδέως, ἀσμένως
gloomy (face), σκυθρωπός
go, εἶμι, ἐλθεῖν (comp.)
let go, ἀφίημι
let go of, μεθίεμαι (g.)
through [suffer]
goal, τέρμα
going, to be, μέλλω
god, θεός
gold, χρυσός
(adj.), χρυσοῦς
good, ἀγαθός, χρηστός
no good, οὐδὲν ὄφελος
-will, εὔνοια
govern, ἄρχω
-ment, ἀρχή
-or, ἄρχων, οἱ ἐν τέλει
gracious, ἵλεως, εὐμενής
graciously, χαριέντως
grand, σεμνός
grateful, be, χάριν εἰδέναι
gratify [please]
great, μέγας
greatness, μέγεθος
greedy (food), μάργος, λαίμαργος
(things), πλεονέκτης
greet, ἀσπάζομαι
grief, λυπή, ἄλγος
grievance, use ἀδικ-
grieve, ἀλγέω, ἀγανακτέω
(tr.), λυπέω
for, ὀδύρομαι
grievous, βαρύς, δεινός
ground [earth, cause, pretext]
on the, χαμαί
grow, αὐξάνομαι, μείζων γενέσθαι
(tr.), φύω
(become), γίγνομαι
up, ἀνήρ γενέσθαι, ἐκτρέφεσθαι
guard, φυλάσσω
(sb.), φύλαξ

guardian, ἐπίτροπος
be a guardian, ἐπιτροπεύω
guess, τοπάζω
guest, ξένος
(at party), ὁ δειπνῶν, συμπότης
guide, ἐξηγεῖσθαι
guile, δόλος

H

hair, χαίτη
one hair, θρίξ
half, ἥμισυς, ἡμι- (comp.)
half-dead, ἡμιθνής
hand over, παραδοῦναι
hang, κρεμάννυμι
(intr.) (mid. voice)
happen [to do], τυγχάνω (part.)
occur, γίγνομαι
happy, εὐτυχής, εὐδαίμων
be happy, εὐδαιμονέω
[joyful], περιχαρής
harass, ταράσσω
harbour, λιμήν
come to harbour, κατάγεσθαι
hard, χαλεπός, σκληρός
hare, λαγώς
hasty, ταχύς
hate, στυγέω (comp.)
have to do, use δεῖ
head, κεφαλή
at head of, ἡγούμενος
(of a cask, etc.), κορυφή
health, ὑγίεια
healthy, ὑγιής. ὑγιεινός
hear (a fact), πυνθάνομαι
(a sound), ἀκούω
heart, καρδία
(disposition), διάνοια
heartily, often σφόδρα, μέγα
heat, καῦμα, θερμότης (f.)
heavy, βαρύς
heed, use μέλει
take heed (obey), πείθομαι
(be careful), εὐλαβεῖσθαι
heir, κληρόνομος
-ess, ἐπίκληρος
helmet, κυνέη (f.), κράνος (n.)
help, βοηθέω, ἐπαρκέω
herald, κῆρυξ
hesitate, ὀκνέω (comp.)
hew [cut]
hide, κρύπτω, καλύπτω (tr.), if intr., use ἑαυτόν
hideous, αἴσχιστος, βδελυρός
high (adv.), ἄνω
(adj.), ὑψηλός
(birth), εὐγενής
hill, ὄχθος, ὄρος (n.)
hire (sb.), μισθός
(vb.), μισθοῦμαι
historian, συγγραφεύς
hither, δεῦρο, ἐνθάδε
hog, χοῖρος
hold, ἔχω
hollow, κοῖλος
home, οἶκος, δόμος
at home, οἴκοι
from home, οἴκοθεν
homewards, οἴκαδε
honest, σπουδαῖος, δίκαιος, ἐπιεικής
honesty, ἐπιείκεια, δικαιότης
honour, τιμή
(vb.), τιμάω
hope, ἐλπίς
horn, κέρας
horned, κέρατα ἔχων
horrible, φοβερός, βδελυρός
horrified, be, ἐκπλαγῆναι
horse, ἵππος
hot, θερμός
house, οἰκία
huge, ἄμετρος, μέγιστος
humble, ταπεινός, often μέτριος
hundred, ἑκατόν
hunger, πεῖνα, λιμὸς
be hungry, πεινάω
die of hunger, λιμῷ ἀποθανεῖν
hunt, θήρα
(vb.), θηρεύω
(act.), θηράω
huntsman, θηρευτής
hurt, βλάπτω
husband, ἀνήρ
hush, σιωπάω
hut, οἰκία

I

idle, ἀργὸς, ῥᾴθυμος
ignominious, αἰσχρός, ἀεικής
ignorant, ἀμαθής
be ignorant, ἀγνοεῖν
ill (be), νοσέω
(sb.), νόσος (f.)
(adv.), κακῶς
ill-fated, δυστυχής, κακοδαίμων

illustrious, ἐλλόγιμος, εὐδόκιμος
imagine, νοεῖν, ἐνθυμεῖσθαι
immeasurable, ἄμετρος
immeasurably, ἀμέτρως, ὑπερφυῶς
immediately, εὐθύς
immense, ὑπερμεγεθής, ἀπέραντος
impart, μεταδοῦναι
impatient, be, βαρέως φέρειν, ἀγανακτεῖν
impediment, κώλυμα, ἐνθύμιον
impious, ἀσεβής
impiety, ἀσέβεια
importance, to consider of importance, περὶ πολλοῦ ποιεῖσθαι
important, ἀξιόλογος
importune, ἀξιῶ, λιπαρῶ, ἀντιβολῶ
importunity, δέησις, ἱκετεία
impose [deceive], φενακίζω
impossible, ἀδύνατος, οὐχ οἷός τε
impossibility, τὸ μὴ οἷόν τ' εἶναι [but usually turn it]
impostor, φέναξ
improve, ἐπιδίδωμι, βελτίων γενέσθαι
imprudent, μωρὸς, ἀνόητος, ἀλόγιστος
impudent, ἀναιδής
impudence, ἀναίδεια
impute, use αἰτιᾶσθαι, or αἴτιος
inasmuch as, ἐπεὶ
inclined (θέλω)
increase (intr.), αὐξάνομαι, μείζων γίγνεσθαι
incur, πεσεῖν εἰς
incur (danger), κινδυνεύω
(charge), αἰτίαν ἔχω
indebted (owe), ὀφείλω
(owe thanks), χάριν ὀφείλω
indeed, μέν, μέντοι
indefensible, ἀφύλακτος, ἀτείχιστος
indifference, ἀμέλεια
indignant (to be), δεινὸν ποιεῖσθαι (see 'angry')
indignity, ἀδίκημα, πανουργία
indolence, ῥᾳθυμία
indolent, ῥᾴθυμος
(vb.), -έω
induce, πείθω
inferior, ἥσσων, φαῦλος, πονηρός
inflict (injury), ἀδικεῖν
(penalty), δίκην λαβεῖν, παρά
influence (vb.), πείθω
inform [tell, learn, etc.]
ingenious, σοφός
inhabitants, οἱ ἐνοικοῦντες
injure, βλάπτω, ἀδικέω
injury, ἀδικία
receive injury, ἀδικεῖσθαι
inn, πανδοκεῖον
innocent, ἀθῷος, ἀναίτιος
inquisition, ἐξέτασις (ἐξετάζω)
inscribe, γράφω (comp.)
inside, ἔσω, ἔνδον
insinuate, ἀποσημαίνω, ὑπαινίσσομαι
insolent, ἀσελγής, ὑβριστικός
insolence, ἀσέλγεια, ὕβρις
insomuch that, ὥστε
inspect, ἐπισκοπέω
instantly, εὐθύς
instead, ἀντί (g.)
instructions, ἃ εἴρητο
insult, ὕβρις
(vb.), ὑβρίζω
insurrection (use ἀποστῆναι), στάσις, ἐπανάστασις
integrity, use δίκαιος
intend, μέλλω, διανοέομαι, βουλεύω
intention, ἐπίνοια, βουλή
intentional, ἑκών, ἑκούσιος
intentionally, ἐξ ἐπιβουλῆς, ἑκουσίως
intercede, παραιτεῖσθαι, αἰτέω, δέομαι
intercourse (have), προσφέρεσθαι, συγγίγνομαι
interest, use σπουδάζειν, σπεύδειν
those of the king's interest, οἱ τὰ βασιλέως φρονοῦντες
the common interest, τὸ κοινόν
your interest, my interest, τὸ ὑμέτερον, τὸ ἐμόν
interfere, πολυπραγμονέω
[stop], κωλύω
interrupt (in talk), ὑπολαμβάνω
(generally) κωλύω
interval, after an interval, οὐ διὰ μακροῦ, βραχύ τι διαλιπών (often with various compounds of διὰ)
intimate, φίλος, ἐπιτήδειος, οἰκεῖος
most intimate friends, οἱ πάνυ φίλοι
intoxicated [drunk]
invincible, ἀήσσητος
invite, καλέω (comp.)
(to do), αἰτέω
inundation, κατακλυσμός
iron (adj.), σιδηρέος, -οῦς
(sb.), σίδηρος
irregular (of order), ἄτακτος
irregularity, ἀνομία, ἀταξία
island, νῆσος, ἡ

J

jealous, φθονερός
    (suspicious), ὕποπτος
jealousy, φθόνος
jest, σκώπτω
    in jest (partic.)
jewel, λίθος (ἡ), κόσμος
join (tr.), συνάπτω
    (intr.), προσχωρέω
journey, ὁδός (f.) πορεία
    be gone on a journey, ἀποδημέω
joy, χαρά
    -ful, περιχαρής
judge, δικαστής
    (vb.), δικάζω
    (metaph.), δοκεῖ, οἴομαι, δοξάζω
jump, πηδάω (comp.), ἅλλομαι
    (sb.), ἅλμα
just, δίκαιος, ἐπιεικής
    (adv.) just now, νῦν δή
justify, δικαιόω
    I am justified in doing, δίκαιός εἰμι ποιεῖν

K

keep, φυλάσσω, τηρέω
    (animals), τρέφω
    (something in a state), ἔχειν
keeper (of animals, gardens, etc.), ἐπιμελητής
kill, ἀποκτείνω
    (pass.), ἀποθνήσκω, ἀπόλλυμαι
kind, ἤπιος, φίλιος, φιλάνθρωπος
    (sb.), γένος
    of that kind, τοιοῦτος
    of what kind, ποῖος, ὅποιος
    of which kind, οἷος
king, βασιλεὺς, τύραννος
    (verb), βασιλεύω, ἄρχω
    (adj.), βασίλειος
knee, γόνυ
know, οἶδα, γιγνώσκω, ἐπίσταμαι

L

labour, πόνος
    (verb), πονέω
ladder, κλῖμαξ
lake, λίμνη
lamb, ἀμνίον, ἀμνός
lament, κλαίω, ὀδύρομαι, ὀλοφύρομαι
land, γῆ
    (property), κλῆρος, οὐσία
language, γλῶσσα, φωνή
large, μέγας
last (at), τέλος
    (adj.), ὕστατος
lasting, ἔμπεδος, βέβαιος
late, ὀψέ
lately, ἀρτίως
laugh, γελάω
    -able, γελοῖος
    -ter, γέλως
    at, καταγελῶ (g.)
law, νόμος
    -suit, δίκη
lawyer, ξυνήγορος, γραμματεύς
lay, τίθημι
    (blame), αἰτιάομαι
lazy, ἀργός, ἀχρεῖος
lead, ἄγω, ἡγοῦμαι
    -er, ἡγεμών
leaf, φύλλον
leap [jump]
learn, μανθάνω
    [tidings], γιγνώσκω, πυνθάνομαι
leave, λείπω (comp.)
    give leave [allow]
    off [stop]
    alone, ἐάω
leg, σκέλος, πούς
legal, νόμιμος
lend, δανείζω
    loan, δάνεισμα
less, μείων, ἧσσων (adv. neut.)
let, ἐάω, let go, ἀφίημι
letter, ἐπιστολή
liar, ψευδής, ψεύστης
libel, λοιδορία
liberty, ἐλευθερία
licentious, ἄτακτος, ἀκόλαστος
lie, ψεύδεσθαι
    (sb.), ψεῦδος
lie, κεῖσθαι
    down, κατακλίνομαι
lift, αἴρω (comp.)
light (vb.), ἅπτειν
    (sb.), φῶς
    in the light of, ἐν μέρει, or simply ὡς
like, ὅμοιος
    (vb.) [love] use ἄσμενος, ἡδέως

likely, to be, *μέλλω*, or use *εἰκός*
likewise, *ὡσαύτως*
limit, *ὅρος*
(vb.), *ὁρίζω*
line (military), *τάξις*
form in line, *τάσσεσθαι* (intr.)
(tr.) *τάσσω*
listen, *ἀκούω* (g.), *ἀκροάομαι* (g.)
little, *μικρός*
a little, *μικρόν τι*, or *τι*
live, *ζάω*, *διάγω*
loan, *δάνεισμα*
long, *μακρός* [ten feet long, *say* of ten feet in length, *μῆκος*]
(after, before), *πολλῷ*
for, *ποθέω*
no longer, *οὐκέτι*
so long (time), *τοσοῦτον*
look, *σκοπέω*, *ἀθρέω*, *βλέπω*
after, *ἐπιμελέομαι*
(appear), *δοκεῖν*, *φαίνεσθαι*
(sb.), *ὄψις*, *βλέμμα*
lord, *δεσπότης*
lose, *ἀπόλλυμι*
loss, to be at a, *ἀπορέω*, *ἀμηχανέω*
(adj.), *ἄπορος*
lost, be, *ἀπολέσθαι*
loud, *μέγας*
to speak loud, *μέγα φθέγγεσθαι*
love, *φιλέω*
(be in love), *ἐρᾶν* (g.)
(sb.), *ἔρως*, *φιλία*
(for thing), *ἐπιθυμία*
lovely, *καλός*, *περικαλλής*
low, *ταπεινός*
(adv.), *ταπεινῶς*
luck, *τύχη*
(good), *εὐτυχία*
(adj.), *εὐτυχής*
(verb), *εὐτυχέω*
-less, *τλήμων*, *ταλαίπωρος*
lyre, *κιθάρα*
play lyre, *κιθαρίζω*
player, *κιθαριστής*

M

mad, be, *μαίνομαι*
(adj.), *μανικός*, *μεμηνώς*
-ness, *μανία*
magnanimous, *γενναῖος*
magnificent, *μεγαλοπρεπής*
magnificence, *μεγαλοπρέπεια*
maiden, *κόρη*, *παρθένος*
maintain, *τρέφω*
majesty, his, *ὁ βασιλεύς*
majority, *οἱ πλείονες*
make, *ποιεῖν*
(laws), *θέσθαι*
(officers), *καθιστάναι*
(peace, war), *ποιεῖσθαι*
(terms), *συγχωρεῖν*, *συνθέσθαι*
(way), *παραχωρεῖν* (advance) *προχωρεῖν*
malicious, *φθονερός*, *κακός*
man (person), *ἄνθρωπος*
(opp. 'woman') *ἀνήρ*
-kind, *ἄνθρωποι*
manage (contrive), *διαπράσσεσθαι ὥστε*
(administer), *διοικέω*
manger, *φάτνη*
manifest, *δῆλος*, *φανερός*
-ly, *φανερῶς*, *δηλονότι*
manner, *τρόπος*
(all manner of), *παντοῖος*
many, *πολύς*
marriage, *γάμος*
marry, *γαμέω*
(of father), *ἐκδοῦναι*
marble, *λίθος*
(adj.), *λίθινος*
marvels, *θαύματα*
-lous, *θαυμαστός*
(vb.), *θαυμάζω*
master, *δεσπότης*
(vb.), *κρατεῖν*
material, *σκεῦος*
matter, *πρᾶγμα*
what is the matter with, *τί πάσχει*;
in the matter of, *περί* (g.)
no matter, *οὐδὲν διαφέρει*
mean, *κακός*, *αἰσχροκερδής*
means, *μηχανή*
by no means, *οὐδαμῶς* (*μηδ-*)
by means of, *διά* [prepositions]
measure, *μέτρ-ος*
(vb.), *-έω*
take measures, *παρασκευάζω*, *δρᾶν τι*
by these measures, *οὕτως*
meat, *κρέας* (n.)
meditate (tr.), *ἐν νῷ ἔχειν*
(intr.), *βουλεύεσθαι*
meet, *ἀπαντάω*, *συνελθεῖν* (*εἰς*)
(a man), *περιτυχεῖν τινί*
(in battle), *ἀντιστῆναι*

meeting, *σύνοδος*
melt (intr.), *συντήκω*
merchant, *ἔμπορος*
mercy, often *ξυγγνώμη*
 at mercy, *ὑποχείριος*
merit, *ἀρετή*, *ἀξία*
 (vb.), *ἄξιος εἶναι*
message, *ἀγγελία* (often concrete)
messenger, *ἄγγελος*
method, *μηχανή*, *πόρος*, *τρόπος*
middle, midst, *μέσος*
might, may, often *ἔξεστι*
mild, *μέτριος*, *πραΰς*
military, *πολεμικός*
 experience, etc., *ἐμπειρία τοῦ πολέμου*
mina, *μνᾶ*
mind, *νοῦς*, *διάνοια*
 be of one mind, *ὁμονοέω*
minister (of king), *σύμβουλος*
mischief, *κακόν*
 (of children), *παιδιά*
miserable, *ἐλεινός*, *οἰκτρός*
mistake, *ἁμαρτάνω*
 (sb.), *ἁμαρτία*
mock, *ἐγγελᾶν* (d.)
moderate, *μέτριος*
modest, *σώφρων*, *μέτριος*
modesty, *μετριότης*, *αἰδώς*
moment, in a moment, *εὐθύς*
 for a moment, *ὀλίγον τι*, *βραχύ τι*
money, *ἀργύριον*
month, *μήν* (m.)
monument, *μνημεῖον*
more, *πλέον*, *μᾶλλον*
 (adj.), *πλέων*
 the more, *ὅσῳ . . . τοσούτῳ . .*
moreover, *καὶ δὴ καί*, *καὶ μὴν καί*
most, *πλεῖστος*
 for the most part, *ὡς ἐπὶ τὸ πολύ*
motionless, *ἀκίνητος*
mountain, *ὄρος* (n.)
mourning [black dress]
mouth, *στόμα* (n.)
move, *κινέω*, *μεθίστημι* (trans.)
 to anger, etc., *καθίστημι εἰς*
moved, be (use words of fear, anger, etc.)
multitude, *πλῆθος*, n. *ὄχλος*
murder, *φονεύω*, *ἀποκτείνω*
music, *μουσική*
 -al, *-κός*
musician, *-κός*
mutiny, *στάσις*
mutual, *πρὸς ἀλλήλους*

N

naked, *γυμνός*
name, *ὄνομα* (n.) [fame]
 (vb.), *ὀνομάζω*, *καλέω*
named, *ὀνόματι*, *καλούμενος*
narrative, *μῦθος*, *λόγος*
narrow, *στενός*
naturally (with adj.), *φύσει*
 (= as was natural), *δή*, or *ὡς εἰκός*
nature, *φύσις*
near, *πέλας*, *ἐγγύς* (g.)
nearly, *σχεδὸν*, *μόνον οὐ*
necessary, *ἀναγκαῖος*
 (sb.), *τὰ ἐπιτήδεια*
 it is necessary, *ἀνάγκη*, *δεῖ*, *χρή*
necessity, *ἀνάγκη*
need, *δέομαι*, or use *δεῖ*
 no need, *οὐδὲν δεῖ*
needle, *βελόνη*
neglect, *ὀλιγωρέω* (g.), *ἀμελῶ* (g.)
negotiate, *πράσσω*
neighbour, *ὁ πλησίον*
neither, *οὐδέτερος* (*μηδ-*)
 . . nor, *οὔτε . . οὔτε*
new, *καινός*, *νέος*
next day, *τῇ ὑστεραίᾳ*
night, *νύξ*
no, *οὐ πάνυ*, *οὔ*, *ἥκιστα*. § **183.**
 say no, *οὐ φημί*, *ἀπαρνοῦμαι*
noble (in birth), *εὐγενής*
nocturnal, *νυκτερινός*
noise, *ψόφος*
none, *οὐδείς* (*μηδ-*)
 the more, *οὐδὲν μᾶλλον*
nonsense, *λῆρος*, *φλυαρία*
 to talk nonsense, *ληρεῖν*
nor, *οὐδέ* (*μηδέ*)
 again, *οὐδὲ μήν*
north, *βορέας*
northern, *πρὸς βορέαν*
nose, *ῥίς*
notable, *κλεινός*, *εὐδόκιμος*
noted, *ἐπίσημος*, *γνώριμος*
notice, *γιγνώσκω*, *αἰσθάνομαι*
 (attend), *προσέχειν νοῦν*
now (time), *νῦν*
 (particle), *δέ*

nuisance (often with adj.), δυσχερής, βαρύς, ἐπαχθής, or verb [hate]
number, ἀριθμός
numerous [many]

O

oak, δρῦς (f.)
obey, πείθομαι (d.)
obligation, use χάριν ἔχειν, or ἐπαινεῖν
oblige [compel]
obliged (indebted), ὀφείλω
observe [say] [see] [look]
obstinate, δυσπειθής
obstruct, κωλύω
obtain, κτάομαι, λαμβάνω, τυγχάνω (gen.), κομίζομαι
occasion, on that occasion, τότε
  on another occasion, ἄλλοτε
  to occasion, παρέχω
occupy, κατέχειν
occur (befall), γίγνεσθαι
  (think), use βουλεύω, διανοεῖσθαι, etc.
off, in comp., ἀπο-, ἐκ-, &c.
offence, ἁμαρτία, ἁμάρτημα
offend, λυπεῖν, ἐς ὀργὴν καθιστάναι
offensive, πικρός, βαρύς, ἐπαχθής
offer, pres. and imp. of δίδωμι, or 'say one will give,' or παρέχω (make offer), often ἐς λόγους ἐλθεῖν, or use ἐπαγγέλλομαι, [sacrifice]
office, ἀρχή
official (sb.), ἄρχων, οἱ ἐν τέλει
often, πολλάκις
oil, ἔλαιον
  (vb.), ἀλείφεσθαι (oneself)
old, παλαιός
  man, γέρων
  woman, γραῦς
  in old times, πάλαι
  grow old, γηράσκω
  how old, three years old, πόσα, τρία, ἔτη γεγονώς
oligarch, ὀλίγαρχος
  -y, ὀλιγαρχία
  be under oligarchy, ὀλιγαρχέομαι
once, ποτέ (enc.)
  (only once), ἅπαξ
  at once, εὐθύς
one, εἷς
one another, ἀλλήλοι
  by one, καθ' ἕκαστον
only, μόνον (adj. -ος)
open (a book), ἐξελίσσειν
  (door, etc.), ἀνοίγω
oppose (intr.), ἀντιστῆναι
opportunity, καιρός
  he took first opportunity, use ἐπεὶ πρῶτον ἐδύνατο
  I have fine opportunity, καλῶς ἔχει μοι, or παρέχει
oppress, βαρύνω, πιέζω
  the oppressed, οἱ ταλαιπωρούμενοι
oracle, χρηστήριον
order (sb.), κόσμος [command]
  (vb.), κελεύω
  in order (successively), ἐφεξῆς
  in order to, ἵνα, ὡς, etc.
orderly, κόσμιος
ordinary [usual]
  (poor), φαῦλος, μοχθηρός
ornament, κόσμος
other, ἄλλος
  (of two), ἕτερος
  the other day, πρῴην
otherwise, εἰ δὲ μή, ἄλλως
ought, δεῖ, χρή
outrage (vb.), ἀδικέω, ἀσελγεῖν, ὑβρίζειν
  (sb.), ὕβρις
outrageous, ἀναιδής
outside, ἔξω (g.)
  on the outside, τὰ ἔξωθεν
over (ended), τελευτάω
  all over (prep.), often use πᾶς
overcome, κρατεῖν
overjoyed, περιχαρής
overpower, κρατεῖν, καταστρέψασθαι
overtake, καταλαμβάνω, φθάνω
overtures (make), ἐπικηρυκεύομαι
overwhelm, καταβάλλω
owe, ὀφείλω
owner, δεσπότης, ὁ κεκτημένος

P

pain, ὀδύνη, ἄλγος
palace, βασιλεῖον
pale, ὠχρός
pardon, ξυγγνώμη
  (vb.), ξυγγιγνώσκω
parliament, ἐκκλησία

part, μέρος
it is the part of, ἔστι (gen.)
with [give, sell]
partake, μετέχω
particular, often εἷς τις, or ὁ μάλιστα
particularly, πάνυ, σφόδρα, μάλιστα
party-spirit, ἔρις
pass (get before), φθάνω, δρόμῳ προλαβεῖν
by, παριέναι
on, παριέναι, προιέναι, παρελθεῖν
passage, πόρος
passionate, ὀξύς, θυμοειδής
past (prep.), παρά
pay (generally), ἀποδίδωμι
(penalty), δίκην δίδωμι
(soldiers), μισθὸν ἀποδοῦναι, μισθόω
(taxes), τελέω
(sb.), μισθός
peasant, ἄγροικος, αὐτουργός
pebble, λίθος
peevish, δύσκολος
penalty, δίκη, ζημία
people (subjects), τὸ πλῆθος, οἱ ἀρχόμενοι
(persons), ἄνθρωποι, πολλοί
perceive, αἰσθάνομαι, γιγνώσκω
perfect, τέλειος
perfectly, πάνυ, σφόδρα
perfidy, ἀπατή, προδοσία
perfidious, ἄπιστος, προδότης
perhaps, ἴσως
peril, κίνδυνος
be in peril, μέλλω, κινδυνεύω
perish, ἀπόλλυμαι, ἀποθνήσκω
perjure (oneself), ἐπιορκέω
perjury, ἐπιορκία
permit, ἐάω. ἐπιτρέπω
perplex, ἐς ἀπορίαν καθιστάναι
perplexed, ἄπορος, ἀμήχανος
be, ἀπορέω
perplexity, ἀπορία
persevere, ἐμμένειν, μὴ παύεσθαι
persist, διϊσχυρίζομαι
person [man]
persuade, πείθω
persuasive, πιθανός
perusal, ἀνάγνωσις
pestilence, νόσος
philosopher, φιλόσοφος
philosophize, φιλοσοφέω
philosophy, φιλοσοφία
physician, ἰατρός

piece, μέρος, μόριον
piety, εὐσέβεια
pillage, πορθέω, ἁρπάζω
pine, πευκή
pious, εὐσεβής
pit, ὄρυγμα
pitch (camp), στρατοπεδεύεσθαι
pitiless, νηλεής, βίαιος
pity, ἔλεος, οἶκτος
(vb.), ἐλεέω, οἰκτίζω
a pity if, δεινὸν εἰ
place, τόπος
to take place, γίγνομαι
to give place, παραχωρεῖν (d.)
(vb.), ἵστημι, τίθημι (comp.)
plague, νόσος (f.)
plain (manifest), δῆλος, φανερός
(sb.), πεδίον
plaintive, οἰκτρός
plan, βουλή, μηχανή, ἐπίνοια
plant, φυτόν
(vb.), φυτεύω, τίθημι·
plausible, εὐπρεπής, πιθανός
play, παίζω
(lyre), see lyre
plead, ἀπολογέομαι
[say, ask]
pleader, ξυνήγορος
pleasant, ἡδύς, τερπνός
please, ἀρέσκειν
be pleased, ἥδομαι
pleasure, ἡδονή
take pleasure, χαίρω
pledge (faith), ἐγγυῶμαι
plot, ἐπιβουλή
(vb.), ἐπιβουλεύω (d.)
plunder, λεία
(vb.), συλάω, ληΐζομαι
plunged, be, ἐμπίπτω, ἐσπίπτω
poet, ποιητής
poetic, ποιητικός
poetry, ποίησις
art of poetry, ἡ ποιητική
point (sb.), ἀκμή, αἰχμή
(vb.), δείκνυμι, δηλόω
poison, φάρμακον
to poison, φαρμάκῳ ἀποκτείνω
poke, κεντέω
fun, σκώπτω
policy, τὸ ἐπιτήδειον
polite, ἀστεῖος, χαριείς
politely, πρᾴως, πραΰτατα
political, πολιτικός
poor, πένης

poor (pitiable), **οἰκτρός, ἐλεινός**
(mean), **φαῦλος, μοχθηρός**
popular, **δημοτικός**
popular faction, **ὁ δῆμος**
assembly, **ἐκκλησία**
portion, **μέρος** (n.)
possess, **κέκτημαι, ἔχω**
possession, **κτῆμα**
possible, **δυνατός, οἷός τε**
as much as possible, **ὡς πλεῖστον, ὅτι μάλιστα**
as badly as possible, **ὡς κάκιστα**
as great as possible, **ὡς μέγιστος**
posterity, **οἱ μέλλοντες, οἱ ἐπιγενόμενοι**
pour, **χέω** (comp.)
power, **κράτος, δύναμις**
powerful, **μέγας, κρατερός, ἰσχυρός**
practise, **ἀσκέω, μελετάω**
practice, **μελετή**
praise, **ἐπαινέω**
(sb.), **ἔπαινος**
praiseworthy, **θαυμάσιος, ἐπαινετός**
pray, **αἰτέω, λιπαρέω**
precaution, **εὐλάβεια, πρόνοια**
take precaution, **παρασκευάζω, εὐλαβεῖσθαι, πρόνοιαν ἔχειν**
precious, **τίμιος, πολυτελής**
precise, **ἀκριβής**
prefer, **προαιρεῖσθαι, θέλω, βούλομαι**
prejudice, **ἀφροσύνη, ἀβελτερία** [folly]
prepare, **παρασκευάζω**
prepared, **ἕτοιμος**
prescribe, **κελεύω**
prescribed, be, **εἴρημαι**
presence, **παρουσία**
in the presence, use **παρών**
into the presence, **πρός**
present, be, **παρεῖναι**
(vb.) [hand in], **παρέχω δείκνυμι**
(vb.) [give]
the present . . ., **ὁ νῦν**
presently, **αὐτίκα, ταχύ**
press, **πιέζω**
(metaph.), **λιπαρῶ**
presume, **μέγα φρονέω** (be proud)
pretend, **προσποιέομαι**, often **λέγω, φημί**
pretext, **πρόφασις**
on the pretext, **προφασιζόμενος**, or **ὡς**
prevail on, **πείθω**

prevent, **κωλύω**
previous, **πρότερος**
price, **τιμή**
pride, **ὕβρις**
oneself, **μέγα φρονῶ**
priest, **ἱερεύς**
prince, **βασιλεύς**
prison, **δεσμωτήριον**
prisoner, **δεσμώτης, δεδεμένος**
private, **ἴδιος**
(man), **ἰδιώτης**
privilege, **τιμή**
prize, **ἆθλον**
(vb.), **περὶ πολλοῦ ποιεῖσθαι**
probable, **εἰκός** (neut.)
proceed, **πρόειμι, ἔρχομαι**
procession, **πομπή**
walk in procession, **πομπεύω**
proclaim, **προκηρύσσω**
produce, **παράγω, παρέχω**
(evidence), **παρέχομαι**
profess, **ἐπαγγέλλομαι**
(see pretend)
profession, **τέχνη**
(make profession), use profess
profit, **κέρδος, ὠφελία**
prohibit, **οὐκ ἐάω**
project, **ἐπίνοια, βούλευμα**
have a project, **μηχανᾶσθαί τι**, etc.
promise, **ὑπισχνέομαι**
proof, **τεκμήριον**
property, **χρήματα, τὰ ὄντα**
prophet, **μάντις**
propose [ask]
prosecute (war), **ἔχεσθαι, λαβέσθαι** (g.)
protect, **σώζω, ἀμύνω**
protest, **δεινὸν ποιεῖσθαι, σχετλιάζω**
protrude, **ἐκστῆναι**
proud, **μεγαλόφρων, σεμνός**
be proud, **μέγα φρονέω, σεμνύνομαι**
prove, **ἐπιδείκνυμι, ἀποφαίνω**
proverb, **παροιμία**
provide, **παρασκευάζω, παρέχω**
for, **θεραπεύω, βουλεύειν περί**
oneself with, **παρασκευάζω, πορίζω**
[take care of] **ἐπιμελοῦμαι**
province, **ἀρχή, χώρα**
provocation (to suffer), **ἀδικεῖσθαι, παθεῖν**
prudence, **σωφροσύνη**

prudent, σώφρων
  be prudent, σωφρονέω
public, δημόσιος
publicly, δημοσίᾳ, ἐς τὸν δῆμον
pull, ἕλκω
  out, ἐξαιρέω
punish, κολάζω, δίκην λαβεῖν παρά (g.)
punishment, ζημία
purchase, ὠνέομαι, ἀγοράζομαι
purpose, βουλή, διάνοια
  on purpose, ἐπίτηδες
  for the very purpose, δι' αὐτὸ τοῦτο ἵνα
pursue, διώκω
push, ὠθέω
put, τίθημι
  off, ἀναβάλλομαι
  on, περιβάλλεσθαι
  up, καθίστημι, ἱδρεύω
putrid, σαπρός
pyramid, πυραμίς, f.

Q

quality, use οἷος, &c.
quantity, use ὅσος, &c.
quarrel, ἔχθρα, ἔρις
  (vb.), ἐρίζω, διαφέρομαι, ἀμφισβητῶ
queen, βασίλεια
quell, παύειν, νικᾶν, κατέχειν
question, ἐρώτημα
  ask question, ἐρωτάω
quick, ταχύς
  (adv.), -έως
  witted, ἀγχίνους
quiet, ἥσυχος
  (be), ἡσυχάζειν
quietly, ἡσύχως, ἠρέμα
quite, πάνυ, σφόδρα, τὸ παράπαν

R

rabble, ὄχλος
race, δρόμος, ἀγών
  (vb.), δρόμῳ διαμιλλάομαι
  (tribe), γένος (n.)
rail, λοιδορέω
raise, αἴρω (comp.)
  (army), ξυλλέγω
rampart, τείχισμα
range, τάσσω
rank (military), τάξις
rapid [quick]
rash, θρασύς, ἄσκεπτος
rashly, ἀπερισκέπτως
rate, at any rate, γε, γοῦν
rather, μᾶλλον, ἥδιον
  (somewhat), τι, μετρίως
ravage, δῃοῦν, τέμνειν
reach (arrive)
read, ἀναγιγνώσκω
ready, ἕτοιμος
  (with past part.), ἤδη
  witted, ἀγχίνους
reassure, παραθαρσύνω
real, ἀληθής
reality, τὸ ὄν, ἡ ἀλήθεια
  in reality, ἔργῳ, τῷ ὄντι, ἀληθῶς
really, τῷ ὄντι
reason (ground), αἰτία, τὸ αἴτιον
reasonable, φρόνιμος, νοῦν ἔχων
reasonably, εἰκότως
rebel, use ἀποστάς, or ἀφεστηκώς
  (vb.), ἀποστῆναι, ἐπαναστῆναι
rebuke, μέμφομαι, λοιδορεῖν
receive, δέχομαι (comp.), λαμβάνω
recently, νεωστί, ἀρτίως
recess, μυχός
recognize, ἀναγιγνώσκω
reconcile, ξυναλλάσσω
reconciliation, ξυναλλαγή
reconnoitre, ἐπισκοπῶ, or use κατὰ θέαν
recover (illness), ἀπαλλαγῆναι
  (property), ἀνακομίζομαι
red, ἐρυθρός
redeem, ἐκλύω, σώζω
redress (remove), ἀφαιρῶ
  (cure), ἀκεῖσθαι, ἰᾶσθαι
  (rid), ἀπαλλάσσω
reduce (a town), ἑλεῖν, παρίστασθαι
  (to a state), καθιστάναι εἰς
refer, ἀναφέρειν
reflect (on plans), βουλεύομαι
  (on facts), ἐνθυμέομαι
refresh (oneself), ἀναπνέω
refuse, οὐκ ἐθέλειν, often οὔ φημι when fut.
refute, ἐξελέγχειν
regard (lit.), βλέπειν, σκοπεῖν
  (met.), ποιεῖσθαι, οἴομαι, κρίνω
regret, μεταμέλει, μεταγνῶναι
reign, βασιλεύω, ἄρχω
reject, ἀπωθέω, often οὐ θέλω
relate, ἐξηγέομαι, λέγω, ἀγγέλλω, διέξειμι

relate, it relates to, ἔστι περί
relation, ξυγγενής
release, ἀπαλλάσσω, ἐλευθερόω, ἀφίημι
relieve, ἀπαλλάσσω
 [help] ἀμῦναι, ὠφελεῖν
religion, εὐσέβεια
religious, εὐσεβής
relish, φιλῶ, ἥδομαι, or use ἀρέσκω
rely on, πέποιθα
remain, μένω
remainder, λοιπός (ἕτερος)
remarkable, θαυμάσιος, ἄτοπος, δεινός
remarkably, σφόδρα, πάνυ
remedy, φάρμακον, μηχανή
 (vb.), ἰάομαι, ἀκέομαι
remember, μέμνημαι, μνημονεύω
remit, ἀφίημι
remonstrate, δεινὸν ποιεῖσθαι, ἀγανακτεῖν, αἰτιᾶσθαι
remove, ἀφαιρέω, ἐκβάλλω
rend off, ἀποσχίζω
renowned [famous]
repair, ἀνανεόω, ἀκέομαι
repast, δεῖπνον
repay, ἀποδοῦναι
 (a person), ἀμείβομαι
repeat, αὖθις λέγειν
 (say often), θρυλέω, ὑμνέω
repeated, πολύς
repeatedly, πολλάκις
repent, μεταμέλει, μετανοέω
reply, ἀποκρίνομαι
repress, κατέχω
repulse, use σφαλῆναι
reputation, ἀξίωμα
request (vb.), ἀξιόω, αἰτέω
require, δέομαι; or use δεῖ
rescue, σώζειν
resemblance, ὁμοιότης
resemble [be like]
resent, ὀργίζομαι, ἄχθομαι
reside, ἐνοικέω
resign, παραδοῦναι, προΐημι
resignation (in trouble), use ὑπομένω, ἀνέχομαι
resist, ἀμύνομαι, ἀνθίστασθαι
resolve, διανοοῦμαι, βουλεύω, often δοκεῖ
resolved, μέλλων, βεβουλευμένος
resort, φοιτάω
 (to plan), τρέπεσθαι πρός
resources, τὰ ὑπάρχοντα
respect, σέβω
 (sb.), αἰσχύνη
respectable, ἐπιεικής, σπουδαῖος
respecting, περί
rest [remainder]
 go to rest, ἀναπαύομαι, κοιμάομαι
restore [repay]
 [put back], αὖθις καθιστάναι
 (reconstitute), ἀνορθόω
restrain, κατέχω, ἀπέχω, κωλύω
result, τὸ τέλος, τὸ γενόμενον
 the result was, ξυνέβη ὥστε
retire, ἀναχωρέω, ἀπέρχομαι
retreat, ἀναχωρέω
 (sb.), ἀναχώρησις
 (place of retreat), καταφυγή
return, ἥκω, ἀνέρχομαι, or use 'again'
revenge, τιμωρία
 (vb.), τιμωρεῖσθαι
revive, ἀναπνέω, ἀναβιῶναι
revolution (to make), νεωτερίζειν
reward, δῶρον
 to reward, χάριν ἀποδοῦναι
rich, πλούσιος
 to be rich, πλουτέω
riches, πλοῦτος
rid, get rid of, ἀπαλλάσσεσθαι
ride, ἱππεύω, ἐλαύνω
ridiculous, γελοῖος, καταγέλαστος
right, ὀρθός, δίκαιος
 set right, διορθῶ
 -hand, δεξιά
ring, δακτύλιος
rise, ἀναστῆναι
 against, ἐπαναστῆναι
rivalry, φιλοτιμία
river, ποταμός
road, ὁδός (f.)
rob, συλάω, ἀφαιρέω
robber, κλέπτης
robe, πέπλος, ἱμάτιον
rock, πέτρα
rogue, πονηρός, κλέπτης, φέναξ
roguery, ἀπάτη, πονηρία
rope, σπάρτον, κάλως (m.)
rose, ῥόδος (f.)
rough, τραχύς
 (manner), ἄγροικος
roughness, ἀγροικία
round (adv.), περί, in comp.
rout, ἐς φυγὴν καθίστημι
route, ὁδός (f.)
royal, βασίλειος
ruin (vb.), ἀπόλλυμι, διαφθείρω
 (sb.), ἐξώλεια, διαφθορά, ὄλεθρος
 (be ruined) ἀπόλωλα, ἀπόλλυμαι

rule, ἄρχειν
(sb.), ἀρχή
ruler, ἄρχων, δεσπότης
run, τρέχω
away, ἀποδιδράσκω
rush, τρέχω, φέρομαι, etc.
rustic, ἄγροικος

S

sacred, ἅγιος, ἱερός
sacrifice, θύω
(sb.), θυσία
to sacrifice (metaphor), προίημι
sacrilege (commit), ἀσεβέω
sad, οἰκτρός
sack, ἁρπάζω, πορθέω
safe, ἀσφαλής, σῶς
sail, πλέω
(sb), ἱστίον
sailor, ναύτης
sake, for sake of, ἕνεκα
salute, ἀσπάζομαι
same, ὁ αὐτός
as, use dat., also see ὁμο- (comp.)
sanction, συναινέω
sanctity, ἁγιότης
sane, ἔμφρων
satisfaction (legal), δίκη
satisfied, to be, use ἀρέσκειν
savage, βάρβαρος, ἄγριος
save, σώζω (comp.)
scarcely, μόλις
scattered (troops), διεσπαρμένοι
school (met.) ἀγών
scruple, to, ἀποκνέω
sea, θάλασσα
seal, σφραγίς
(vb.) σφραγίζω
search, ζητέω
seated, to be, κάθημαι
secede, ἀποστῆναι
secession, ἀπόστασις
second, δεύτερος
(of two), ἕτερος
secretly, κρύφα, λάθρα, often use λανθάνω
secure [safe]
(vb.), σώζω
security, ἀσφάλεια
sedition, στάσις
see, ὁράω
seek, ζητέω
seem, δοκεῖν, φαίνεσθαι
seize, λαμβάνω, αἱρέω (comp.)
(opportunity), χρῆσθαι
select, αἱρέομαι
self-willed, αὐθαδής
sell, πωλέω, ἀποδόσθαι
senate, βουλή
senator, βουλευτής
send, πέμπω (comp.)
for, μεταπέμπομαι
sensible, φρόνιμος, ξυνετός
senseless, ἀνόητος
separate, χωρίζω
separately, χωρίς, καθ' ἕκαστον
serious (opp. jest), σπουδαῖος
servant, οἰκέτης [slave]
serve, ὑπηρετεῖν
(soldier), στρατεύεσθαι
service, θεραπεία
(favour), εὐεργεσία
do a service, ὠφελῶ, ὠφέλειαν παρέχω
servile, δούλειος, δουλοπρεπής
set, ἵστημι, τίθημι
up, καθίστημι
upon, ἐπιθέσθαι
settled, it is, δοκεῖ, δέδοκται
several, πολύς
severe, σκληρός, ὠμός
(pain), δεινός
severely, ἰσχυρῶς, σφόδρα
shake, τινάσσω, κινέω
shame, αἰδώς, αἰσχύνη
a shame, αἰσχρόν, δεινόν, σχέτλιον
put to shame, αἰσχύνω
shameful, αἰσχρός
shameless, ἀναιδής
shamelessness, ἀναίδεια
shape, μορφή
shapeless, ἄμορφος
share, μοῖρα, μέρος (n.)
(vb.), μετέχω (g.)
sharp (lit.), ὀξύς
(met.), σοφός
shave, ξυρέω, κείρω
shelter, καταφυγή
shew, δείκνυμι
off, ἐπιδείκνυμι
shield, ἀσπίς (f.)
shift, ἀπατή, μηχανή
ship, ναῦς, πλοῖον
shocking, δεινός, ἀσελγής
shoot, τοξεύω, ἀποκτείνω, τραυματίζω

shore, γῆ, αἰγιαλός
short, βραχύς
 in short time, τάχα, τάχος
should (ought), δεῖ
hout, βοάω
 (sb.), βοή
shrine, ἱερόν
shudder, ῥιγόω
shut, κλείω (comp.)
sick, νοσῶν
 be sick, νοσέω
sickness, νόσος
side (in discussion), γνώμη
 by side of, παρὰ (d.)
 take side of, φρονεῖν τὰ τοῦ
signal, σημεῖον
 give signal, σημαίνω
silence, σιγή
 in silence, σιγῇ
ilent, σιωπῶν
 be silent, σιγάω, σιωπάω
ilver, ἄργυρος
 (adj.), ἀργυροῦς
simple, ἁπλοῦς
simply, ἁπλῶς, μόνον
simultaneously, ἅμα
singular, θαυμάσιος, δεινός
sinister, ἄδικος
 (look), σκυθρωπός
sir, ὦ ἄνθρωπε
 my good sir, ὦ 'τᾶν
sire, ὦ βασιλεῦ, etc.
sister, ἀδελφή
sit, κάθημαι (comp.)
situated, κείμενος
situation, θέσις (or use χωρίον)
skilful, σοφός, ἐπιστήμων
 (adv.), σοφῶς
skill, τέχνη
slack (vb.), χαλάω
 (sb.), ἀφειμένος
slave, δοῦλος
slay [kill]
sleep, ὕπνος
 (vb.), εὕδω, καθ-
slightly, μικρόν τι
sloth, ἀργία, ῥᾳθυμία
slothful, ῥᾴθυμος
slothfulness, ῥᾳθυμία
smear, ἀλείφω, χρίω
smell (intr.), ὄζω
 (tr.), ὀσφραίνομαι
smile, γελάω, μειδιάω
snail, ἕλιξ

so, οὕτω
 that, ὥστε
 much, τοσοῦτος
 much (adv.), τοσοῦτον
 not so much . . as, οὐ μᾶλλον . . ἤ
sober (mind), σώφρων
sobriety, σωφροσύνη
soil, γῆ
soldier, στρατιώτης
solemn, σεμνός
solemnity, σεμνότης
some, ἔνιοι
 . . others, οἱ μέν . . οἱ δέ
 -times, ἐνίοτε
 -what, μετρίως, τι
son, παῖς
soon, τάχα, οὐ διὰ μακροῦ, ταχέως
 how soon? ἐντὸς πόσου χρόνου
soothe, θαρσύνω, παραμυθοῦμαι
soothsayer, μάντις
sophist, σοφιστής
sorrow, ἄλγος, λύπη
 (vb.), ἀλγέω, βαρέως φέρω, χαλεπῶς φέρω
sorry, be, ἀλγέω
sort, what, ποῖος
 all sort, παντοῖος
 common sort, πλῆθος
soul, ψυχή
spare, φείδομαι (g.)
sparing, φειδωλὸς, φαῦλος, μέτριος
speak, λέγω
speaker, ῥήτωρ, δημήγορος
spectacle, θέα
spectator, θεατής, παρών
speech, λόγος
spend, ἀναλίσκω
spirit, πνεῦμα, ψυχή
splendid, λαμπρός, καλός, πολυτελής
 -ly, κάλλιστα
spoil, συλάω
 (sb.), λεία
sport, παίζω
spot, τόπος
spring (vb.), γίγνεσθαι
 [leap], πηδάω
spy, κατάσκοπος
squander, ἀναλίσκω
stab, ἀποσφάζω
stag, ἔλαφος
staircase, κλῖμαξ (m.)
standard, σημεῖον
start, ὁρμάομαι
 (fright), ἐκπλαγῆναι

starved, to be, πεινάω
state [condition]
(political), πόλις
(fortunes), πράγματα
statue, ἄγαλμα
stay, μένω
(tr.), κατέχω
steal, κλέπτω
steep, προσάντης
steward, ταμίας
stick to, προσέχομαι
still (adv.), ὅμως
(adv. of time), ἔτι
(with comparatives), ἔτι
(adj.), ἥσυχος
stingy, αἰσχροκερδής
stomach, κοιλία, γαστήρ (f.)
stone, λίθος
stop (tr.), παύω
(intr.), παύομαι
put a stop, παύειν, κωλύω
storm, χειμών
straight, ὀρθός
(adv.), εὐθύ, εὐθύς
strange, δεινός, θαυμαστός
stranger, ξένος
stretch, τείνω
strike, πλήσσω, πατάσσω
strong, ἰσχυρός
study, διασκοπέω, μανθάνω
[learn], μελετάω
stumble, προσπταίω
stupid, ἀμαθής, ἀβέλτερος
subject, ὁ ἀρχόμενος
[thing], πρᾶγμα
submit to, ἀνέχεσθαι
suburb, προαστεῖον
succeed, κατορθόω, εὐτυχέω
success, εὐτυχία
successful, εὐτυχής
successively, ἐφεξῆς
such, τοιοῦτος, τοιόσδε
sudden, ταχύς, ἀπροσδόκητος
suffer, πάσχω
[allow], ἐάω, περιϊδεῖν
from (disease), νοσεῖν
from (person), πολλὰ παθεῖν ὑπό
suffice, ἀρκέω
sufficient, ἱκανός
to be sufficient, ἀρκέω
suicide, to commit, ἑαυτὸν βιάζεσθαι
suit, δίκη
sulky, δύσκολος, τραχύς
sullen, σκυθρωπός, δύσκολος
sum, of money, ἀργύριον
summon, καλέω
(legal), προσκαλεῖσθαι
sun, ἥλιος
superintend, ἐπιμελέομαι
superior [better]
be superior, διαφέρω (g.)
suppliant, ἱκέτης
be a suppliant, ἱκετεύω
supply, παρασκευάζω, παρέχω
support, φέρω
[maintain], τρέφω
(interest), σπεύδω, ἀμύνω
suppose [think]
supreme, κράτιστος, κρείσσων
to be supreme, κρατέω
sure, σαφής
I am sure, οἶδα σαφῶς
I am sure to, μέλλω
surpass, νικάω
surprise [astonish]
(military), ἀπροσδόκητον λαβεῖν
suspect, ὑποπτεύω
suspected, ὕποπτος
suspicion, ὑποψία
swear, ὄμνυμι
sweat, ἱδρώς
swim, νέω
sword, ξίφος (n.)

T

table, τράπεζα
tablet, δέλτος (f.)
tail, κέρκος
take, αἱρέω (comp.)
[bring], ἄγω, φέρω
take to (a course), τραπέσθαι πρός, ἄρχεσθαι
tale, μῦθος, λόγος
talent, τάλαντον
(mental), ξύνεσις
talk, διαλέγομαι
tall, μακρός
task, ἔργον
tax, φόρος
teach, διδάσκω
tedious, σχολαῖος, διὰ σχολῆ
tell, λέγω, ἀγγέλλω, δηλῶ
temple, ἱερόν
tend, θεραπεύω
tenderly εὐνοϊκῶς, εὐμενῶς
tent, σκηνή

terms, on these, ἐπὶ τούτοις
in such terms, οὕτω, or use λέγω
terrible, terrific, δεινός
terror, δέος, φόβος
thanks, χάρις
(vb.), χάριν εἰδέναι, ἔχειν, ἐπαινέω
theft, κλέμμα, κλοπή
then, τότε
(therefore) οὖν, τοίνυν
there, ἐκεῖ
(motion), ἐκεῖσε
from there, ἐκεῖθεν
-upon, ἐνταῦθα
-fore, τοίνυν
thief, φώρ (m.), κλέπτης
thing, often sb. omitted, πρᾶγμα, χρῆμα
think, οἴομαι, δοκεῖ (imp.)
(absolutely), ἐνθυμέομαι, νοέω
of doing, ἐν νῷ ἔχειν, διανοοῦμαι
(estimate), νομίζω, ἡγοῦμαι
third, τρίτος
thirst, δίψα
thirty, τριάκοντα
thousand, τρισμύριοι
though. § 94.
as though, ὡς with part.
thousand, χίλιοι
threaten, ἀπειλέω
throw, ῥίπτω, βάλλω
thwart, ἀντιστῆναι, κωλύω
(perplex), ἐς ἀπορίαν καθιστάναι, ταράσσειν
thwarted, ἀπορῶν
tide, θάλασσα
tidings, ἄγγελος
hear tidings, πυνθάνομαι
bring tidings, ἀγγέλλω
tie, δέω
round, περιδέω
tight, σύντονος
till, μέχρι (g.)
(vb.) πονεῖν, ἐργάζομαι, γεωργεῖν
time (point), καιρός
(space), χρόνος
(many times), πολλάκις
(two, three, four .... times), δίς, τρίς, τετράκις, πεντάκις, etc.
(second, third .... time), δεύτερον, τρίτον, τέταρτον
timely, ἐν καιρῷ, καίριος
timid, φοβερός, δειλός
tired, be, κάμνω, ἀπειρηκέναι
to-day, σήμερον
toe, δάκτυλος
together, (συν- in comp.), ὁμοῦ, ἅμα
tomb, τάφος
to-morrow, αὔριον
too, ἄγαν, λίαν
tools, ἐργαλεῖα
top, ἀκμή, κορυφή
on the top, often 'above,' or ἐπί in comp.
on the top of the hill, ἐπ' ἄκρῳ τῷ ὄρει
touch, ἅπτεσθαι (g.)
tower, πύργος
town, πόλις
tract (of land), use πολλή
trample, καταπατέω
transgress, παραβαίνω
trap (met.), δόλος, μηχανή
travel, βαδίζω, πορεύομαι, πλανάομαι, ὁδοιπορέω
traveller, ὁδοίπορος
treachery, προδοσία
treacherous, ἄπιστος, προδότης
be treacherous, προδοῦναί τινα, ἀπατάω
tread on, πατέω
treasure, κτῆμα
treat (physical), θεραπεύω
(negotiate), ἐς λόγους ἐλθεῖν
tree, δένδρον
tremble, τρέω, ὀρρωδέω, τρομέω
trial, ἀγών
(to be on a), φεύγω
tribe, ἔθνος (n.), δῆμος
tribunal, δικαστήριον
tribute, φόρος
triumphant, ἀγαλλόμενος, περιχαρής
troops, στρατιῶται
trouble, πόνος
(grief), ἄλγος, κακόν
give trouble to, πράγματα παρέχειν
take trouble about, σπουδὴν ποιεῖσθαι
true, ἀληθής
in good truth, ὡς ἀληθῶς
trumpet, σάλπιγξ
trust, πεποιθέναι
truth, ἀλήθεια
in good truth, ὡς ἀληθῶς
try, πειράομαι

try (judicial), κρίνω, δικάζω
turn, τρέπω, στρέφω
in turn, ἐφεξῆς
to turn to (intr.), τρέπεσθαι ἐς
out (prove), γίγνομαι, ἀποβαίνω, συμβαίνω
round, περιστρέφεσθαι
turret, πυργίδιον
twelve, δυώδεκα
twenty, εἰκόσι
twins, δίδυμοι
two, δύο
in two (with verbs), δια-
tyrannical, τυραννικός, βίαιος
tyrant, τύραννος

U

ugly, αἰσχρός
unable, ἀδύνατος, οὐχ οἷός τε
unaccustomed, ἀηθής
unanimously, κοινῇ
uncertain, ἀσαφής, ἄδηλος, ἀστάθμητος, σφαλερός
undergo, πάσχω
understand, ξυνίημι
undertake, ἐπιχειρῶ, ἐγχειρίζομαι
undervalue, καταφρονέω
undress (tr.), ἀποδύω
(intr.), ἀποδύεσθαι
unexpected, ἀπροσδόκητος, παράδοξος
unfit, ἀπρεπής
for, ἀνάξιος, ἄχρηστος
unfortunate, δυστυχής
was so unfortunate as to, often τύχῃ τινί
unflinching, ἀπροφάσιστος
unguarded, ἀφύλακτος
unhappy, κακοδαίμων
unhappily [in relating events], often only τυγχάνω
unjust, ἄδικος
unless, εἰ μή, πλήν
unobserved, use λανθάνω
unpleasant, ἀηδής, λυπηρός
unsteady, ἀβέβαιος
untie, λύω
untrustworthy, ἄπιστος
untrustworthiness, ἀπιστία
unwell, κακῶς ἔχων
to be unwell, νοσέω, κακῶς διακεῖσθαι
up, ἀνά in comp.
upbraid, λοιδορεῖν, ψέγω
upside down, to turn, ἀναστρέφω
upside down, ἀνεστραμμένος
urge [bid, pray, press]
use, χρεία
(it is no use), οὐδὲν ὠφελεῖ
(vb.), χρῶμαι
used to, εἴωθα
useful, χρήσιμος, ὠφέλιμος
useless, ἄχρειος
usher, ἄγω, πέμπω
usual, εἰωθώς
as usual, ὡς εἰώθει, &c.
than usual, τοῦ εἰωθότος
usually, πολλάκις, or use εἴωθα
utmost, ἔσχατος, πολύς
with the utmost —, superl. adv.

V

vain, μάταιος
[conceited]
in vain, μάτην
vainly, μάτην
value, τιμή
valuable, τίμιος, πολλοῦ ἄξιος
vanquish [conquer], νικάω
various, πολύς, παντοῖος
vehemently, σφόδρα
veil, προκάλυμμα, καλύπτρα
venture, τολμάω, κινδυνεύω
very, λίαν, σφόδρα
vessel, ἄγγος, ἀγγεῖον
(ship), ναῦς, πλοῖον
vestibule, τὰ πρόθυρα
vex, λυπέω
viands, τὰ σίτια
vicissitude, μεταβολή
victorious, κρείσσων
be victorious, νικάω, κρατέω
vidette, σκοπός
vie, ἁμιλλάομαι
vigilant, use φυλάττομαι, etc.
vigour, κράτος, βία, σθένος
village, κώμη
villager, κωμήτης
vindicate (conduct), ἀπολογεῖσθαι
vineyard, ἀμπελών
violence, βία
do violence to, βιάζομαι
violent, βίαιος, χαλεπός
violently, βιαίως

violent (desire), ὀξέως, κρατερῶς, σφόδρα
virtue, ἀρετή
visit, ἐσέρχομαι
voice, φωνή
voluntary, ἑκών, ἑκούσιος
vomit, ἐξεμέω
vote, ψηφίζομαι
(sb.), ψῆφος (f.)
vow, εὐχή
voyage, πλοῦς
(vb.), πλέω

W

wages, μισθός
waggon, ἅμαξα
wail, ὀδύρομαι
wait, μένω, περιμένω (a.)
walk, βαδίζω
past, παρέρχομαι, οἴχομαι
wall, τεῖχος (n.)
wallet, πήρα, θύλακος
wander, πλανάομαι
want, δέομαι (g.) [wish]
be wanting, δεῖ (g.), ἐλλείπειν
wanting, ἐλλιπής
war, πόλεμος
make war, πολεμέω
declare war, καταγγέλλειν πόλεμον
ward off, φυλάσσεσθαι, ἀμύνεσθαι
warrior, στρατιώτης, ἀνήρ
waste [lay waste], δῃόω τέμνω
-time, διατρίβω
watch, φύλαξ
(vb.), φυλάσσω, τηρέω
water, ὕδωρ (n.)
wave, κῦμα
way, ὁδός (f.)
(manner), τρόπος
in what way, πῶς [so ὡς, ὅπως, οὕτως]
in the way, ἐμποδών
out of the way, ἐκποδών
to make way (advance), προιέναι
to make way (yield), εἴκω
ways, in other ways, τὰ ἄλλα, ἄλλως
in many ways, κατὰ πολλα
weak, ἀσθενής, φαῦλος
be weak, ἀσθενέω
wealth, πλοῦτος, χρήματα
wealthy, πλούσιος
be wealthy, πλουτέω
weapons, ὅπλα
wear (dress), φορέω
weariness, κόπος
weary, be, κάμνω, ἀποκάμνω, ἀπειρηκέναι
weight, βάρος (n.)
weighty, to be, πολὺ δύνασθαι
welcome, ἀσπάζομαι
well (adv.), εὖ, καλῶς
be well, εὖ ἔχειν
do well, εὖ πράσσειν
well disposed, χρηστός, ἐπιεικής
what? τίς (ὅστις oblique), τί
(kind), ποῖος
-ever, ὅστις, ὃς ἄν
when? πότε [conj.]
whence? πόθεν, etc.
where? ποῦ (οὗ ὅπου)
to? ποῖ (οἷ ὅποι)
from, πόθεν (ὅθεν, ὁπόθεν)
whether, πότερον, ὁπότερον, εἰ
which (rel.), ὅς
(interrog.), πότερος
whichever, ὅστις
(of two), ὁπότερος
while [see conjunctions]
while (sb.), χρόνος
for a while, χρόνον τινά
whim, use εἰκῇ, or παράνοια
whit, not a, οὐδέν
white, λευκός
whither, ποῖ
(relative), ὅποι, οἷ
who (int.), τίς, ὅστις (oblique)
(rel.), ὅς
-ever, ὅστις
whole, πᾶς, σύμπας
on the whole, ὡς ἐπὶ τὸ πολύ
wicked, κακός, μοχθηρός, ἄδικος
widow, χηρά
wife, γυνή
will [testament], διαθήκη
(vb.), βούλομαι, διανοοῦμαι
willing, be, θέλω
win, νικάω
wine, οἶνος
wisdom, σοφία
wise, σοφός
wish, ποθέω, βούλομαι
with [prep.]
withdraw, ἀπιέναι, ἀποχωρεῖν

within, ἔνδον, ἔσω
without, ἔξω, ἔξωθεν
[prep.]
(w. partic.), say 'not'
witness, μάρτυς
be a witness, μαρτυρέω
call to witness, μαρτύρομαι
produce witness, παρέχομαι μάρτυρας
witty, κομψός
woman, γυνή
wonder, θαῦμα
(vb.), θαυμάζω
wonderful, θαυμάσιος
wont, εἴωθα
as (soldiers) are wont, οἷα δὴ (στρατιῶται)
wood, ξύλον
[forest], ὕλη
wooden, ξύλινος
word, λόγος
work, πόνος
(thing done), ἔργον
to work, ἐργάζομαι, πονέω
-man, ἐργάτης, δημιουργός
world, γῆ
worth, ἀρετή
worthy (adj.), ἄξιος
worthless, φαῦλος, μοχθηρός, οὐδενὸς ἄξιος
wound, τραυματίζω, τέμνω
(sb.), τραῦμα
wreck, καταδύω
be wrecked, καταδῦναι, διαφθαρῆναι, ἀπολέσθαι
wrench, σπάω (comp.)
wretched, κακοδαίμων, δυστυχής
write, γράφω
writing, γραφή
wrong, ἄδικος [see wicked]
(sb.) ἀδικία (abstract)
ἀδίκημα (concrete)
to do wrong, ἀδικέω
to be wrong, ἁμαρτάνω
wrongfully, ἀδίκως

Y

year, ἐνιαυτός
yearly, κατ' ἐνιαυτόν (adv.)
yes (see § 183), πάνυ γε, μάλιστα, οὕτως ἔχει
yet, ἔτι [still]
not yet, οὔπω
yield, παραδοῦναι
young, νέος
be young, ἡβάω
youth (a), νεανίας
(abstract), νεότης, ἥβη

Z

zeal, σπουδή, προθυμία
zealous, πρόθυμος
to be zealous, προθυμεῖσθαι, σπουδάζειν

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